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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

THE TWO GATES.

Rev. Alfred J. Hough.

Two gates were wrought into a temple fair,
One gate was Praise, the other was named Prayer.

And while they both an equal honor bore,
The seasons went and came with ample store;
The grain flowed o'er the fields like yellow seas,
Low in the orchards bowed with fruit the trees,
Sunshine and rain their boundless wealth bestowed,

And over banks the stately rivers flowed;
No blight fell on the bloom, no withering breath

Bore to the folds of life untimely death,
And past the verge of autumn's latest day
The hills stood green as meadows are in May.
Then all was changed. The years came not to bless,

The land was stricken through with sore distress,

Blight on the bloom, and dearth in every field,
The orchards, falling, had all ceased to yield;
Through burning seas of sunshine, eyes in vain
Looked for the coming of the soothing rain.

Men marveled at the change, and mourned and wept.

That God His promises no longer kept;
And when the third year came without relief,
No fruit upon the trees, no ripened sheaf,
An aged man, with sweet and reverent face,
One morning passed into the market-place,
And rang a deep-toned bell. The people heard
Its urgent call, and came to weigh his word.
Clear, full and far across the listening throng
The message passed: "The ways of men are wrong."

That temple standing yonder on the hill
A story tells that all may heed who will.
Its gate of Prayer stands in well-trodden ways;
The grass is growing at the gate of Praise,
The rust is on its hinges, lost its key.
Forsaken is that road, as all may see.
We do not well, my people, thus to live,
Forever making cry, 'Give, Master, give!'
Nor turning once to offer thanks for all
The gifts His love bestows on whom we call."
Then, seeing that his word had gracious sway,
Up to the gate of Praise he led the way.

Well trodden now that path, the gate swings wide,
And plenty smiles again on every side.

White River Junction, Vt.

The Outlook.

The great tunnel — 10,033 feet long — between Clinton and West Berlin, which is one of the four great features of the metropolitan water system, is completed. It cost \$470,000. Work on the aqueduct is fast drawing to a close. Water from the Nashua River at Clinton will probably be turned on, through the tunnel, aqueduct and open channel into the Southboro basin by January 1. The other features of this large undertaking are the great dam at Clinton and the vast reservoir which will cover the area occupied by the towns of South Clinton, Sawyer's Mills, most of West Boylston, and part of Oakdale.

Work is progressing on the great telescope for the Paris Exposition of 1900. Its objective — a thin convex, with a long focal distance — will be 51 inches, by far the largest yet attempted, the Yerkes glass (40 inches) standing next. The Alvan Clark Company of Cambridge is making it. The tube of the telescope will be 120 feet long. The image will be received on a mirror and reflected to a screen so arranged that 600 people can see it at the same time. With this glass the surface of the moon, for investigation purposes, will be brought within one mile of the earth.

Every three weeks about ten tons of pennies are collected from the gas slot-machines in London. A penny purchases $27\frac{1}{4}$ feet of gas for cooking purposes — equal to a supply of $5\frac{1}{2}$ hours from a $5\frac{1}{2}$ -foot burner. There are now 61,000 of these meters in use, and from two to three hundred new meters are being put in every week. So earnest is the demand for gas on Sundays to cook the noon dinners, that it is difficult to force it in sufficient amount through the pipes. This gas is cheap in London. It costs the consumer only about 72 cents per 1,000 feet, and the syndicate furnishes the stove and fittings free.

Disaster threatens investors in the South African gold fields. And yet the output this year will rise from £5,600,000 to £12,000,000, and dividends will be higher than ever. The trouble is that the large part of this output will cost as much to produce as the ore will be worth. Of the 183 mines in the Rand district at least 100 can no longer be worked with profit, even on the strictest economy of operation. There are only about 25 mines in Johannesburg that are "producing magnificently," and there is talk of taxing these to help the poor ones. Letters from that district declare that the city is "going through an acute crisis, business paralyzed, credit gone, property depreciated, and labor unemployed."

In a recent number of the "Revue des Deux Mondes," M. Paul Leroy Beaulieu maintains that democracy tends to decrease the birth-rate. This explains why population is stationary in France, and why the birth-rate is sensibly lessening in England, Germany, and this country. In Russia, on the other hand, which is untouched by democratic ideas, large families continue to be the rule. He contends that with democracy goes a decrease of religious feeling. "If religious precepts were observed in the marriage relation, the French births, instead of being confined to from 850,000 to 880,000, would certainly reach 1,300,000 a year." Under democratic ideas parents wish both themselves and their children to rise in the social scale; hence they are careful about their number. He makes an earnest plea for a new conception of family duty, and insists that "people should be willing to have sons who take inferior positions."

The experiments made last year in free delivery of mails in the sparsely-settled districts of our land were so successful that the Postmaster General believes that they can be gradually extended and be made "a permanent feature of postal administration." The remote settlements in Arkansas, Illinois, Missouri, Southwest Kentucky, Michigan and Virginia, where railroads are few and the cost of mail delivery expensive, were among the regions tested. There were forty-four different routes in all, divided among twenty-nine States. The carriers rode on horse-back, or used bicycles or buckboards, as the nature of the country demanded; they pulled down bars and crossed farms often in delivering and collecting mail matter; but there was no complaint. The farmers co-operated by putting up boxes at cross-roads and other convenient places. Further steps will probably be taken when Congress meets.

Mayor Van Wyck's Patronage.

Daring Judge Van Wyck's four years' term of office as Mayor of Greater New York, he will be authorized to appoint, according to the New York Times, seventy-three salaried officers, who will receive from \$3,500 to \$15,000 a year (the total payroll of these officials being annually \$434,000), ninety non-salaried officers — chiefly members of school boards — and sixty-three marshals, or 226 in all. The position of Police Justice, now called City Magistrate, is no longer under the Mayor's control. Their terms expire at intervals of three years; and only three of the twelve will expire during Judge Wyck's administration. The Municipal Council of twenty-nine members (the upper branch of the Municipal Assembly) will hold office for four years; but the

Board of Aldermen (the lower house, of sixty members) is to be elected every two years. The new Mayor will have a continuous Tammany council, but may find an opposing Board of Aldermen two years hence. The minor offices will be filled by the Tammany leaders in each district, who will distribute "jobs" to the "faithful" among the "workers."

Rival Claims in Africa.

England's ambition is a continuous longitudinal line of English territory from Cairo to Cape Town. The ambition of France is to extend her domain latitudinally from Senegal to the Egyptian Sudan. Both Powers have been moving, the one southward, the other eastward. The colliding interests just now are on the Niger. France claims a southern boundary line down to the ninth parallel; England claims as her minimum right the right bank of the Niger as far north as the twelfth parallel, and cites treaties with the rulers of Sokoto, Gando, Bussa, Nikki (Borgu), and other States. The French have occupied territory in this region, with the hope of extending Dahomey due north to Algeria. Their expeditions, however, retire whenever an English force approaches and thus hostile collisions are averted. Meantime negotiations are in progress in Paris for delimiting peacefully this valuable Hinterland.

Rapid Transit in New York.

The board of three commissioners appointed last July by the Appellate division of the Supreme Court to determine whether or not the rapid-transit railway should be constructed despite the objections of property-owners, has filed its Report in favor of such construction. The Report says that rapid transit is an imperative necessity; that "no adequate solution of the problem in this city below the Harlem is practicable except by an underground road;" that the proposed new route is free from the objections of the old Broadway plan; that the project is, from an engineering standpoint, entirely practicable; that the cost of construction will not reach \$50,000,000, as the objectors insisted, and will not exceed \$35,000,000, or \$5,000,000 more than the engineers figured; that on any reasonable estimate the income from passenger traffic and advertising will more than meet operating expenses, interest on bonds, and the sinking fund levy, thus making the road pay from the start; while, to the objection that the financial condition of the city makes the undertaking an impossibility, an amount only \$3,000,000 below the constitutional debt limit having already been reached, the Report declares that one-half of the debt for lands acquired in Elm Street will come back to the city as assessments, and that there will be other rebates which will justify going on with the work. The motion to confirm the Report will be argued on the 23d.

The Philadelphia Gas Lease Bill.

Philadelphia owns its gas plant, but "the machine" has not managed the property well. The gas supplied has been poor in quality, high in cost; the plant has run down, while the expense of operating it has been excessive. The city finally decided not to sell the plant, but to lease it for thirty years to a corporation known as the United Gas Improvement Company, which agreed to furnish dollar gas of a satisfactory quality, to pay the city an increasing royalty of from 10 to 25 per cent. yearly, and to expend upon the plant during the term of lease \$15,000,000 in betterments. The ordinance authorizing this lease passed the Common Council by a vote of 75 to 52. It also went through the Select Council by a vote of 25 to 13. The final decision then rested with Mayor Warwick. The proposed lease is strongly opposed by the Citizens' Municipal Association, principally on the ground that there has been undue haste in the plan to turn over the works to a private corporation without opportunity for competitive bidding, and that better terms should have been obtained. The repre-

sentatives of that Association filed a bill in equity in the Court of Common Pleas asking that the mayor be restrained from signing the lease on the ground that under the Bullitt charter the city has no right to invest others with the business of making and supplying gas to Philadelphia consumers. On the afternoon of the 12th, however, Mayor Warwick signed the ordinance and filed a message with his approval, in which he withheld the execution of the lease until the injunction proceedings brought by the Citizens' Association have been settled in court. This case serves to emphasize the lesson that municipal ownership of franchises is not desirable so long as cities are under political control.

Canada's New Attitude.

The visit of Sir Wilfrid Laurier and Sir Louis Davies to Washington with the avowed purpose of discussing in a friendly spirit the half-dozen or more irritating and unsettled matters at issue between our Government and that of the Dominion, has excited a good deal of interest. Its chief significance is the independent attitude which Canada is taking — the practical carrying out of the assumption that, while "a daughter of her mother's house, she is mistress of her own." The Premier has talked in his fascinating way about a good many things, chiefly pelagic sealing and trade reciprocity. There are other points of friction which may come up later — the international boundary dispute on the Great Lakes, especially the portion between Minnesota and Canada, which has caused trouble for a century; the Klondike regulations; the alien labor question. Sir Wilfrid and his party cannot complain of any lack of warmth in the reception which they have received by the officials in Washington. The Merchants Association of this city has taken action expressive of "hearty sympathy with Sir Wilfrid's purpose to remove, if possible, all matters of controversy," and "bespeak for him and his associates the most favorable reception."

England's Foreign Relations Discussed.

At the Lord Mayor's banquet in London last week the Marquis of Salisbury took the usual annual opportunity of informing the world at large of the Government's attitude on current foreign questions. The valor of the native troops in the conflict going on on the Indian frontier was warmly commended, but there was no hint in the dispatch sent to this country of what England's purpose is on the Afghan border. The conduct of the Anglo-Egyptian expedition in the Sudan campaign was also praised, but whether this expedition is to proceed, or to halt and retire, his lordship apparently did not say. With reference to the conflicting claims of England and France on the Niger, the Premier was pleased to remark that "unjust and illegitimate achievements" were not desired; that there was no wish to acquire territory "because it would look well to paint red on the map." The prime motive was to extend commerce, trade, industry, "on the Niger, the Nile, the Zambesi." "In doing these things," said his lordship, significantly, "while we wish to behave in a neighborly manner, and to show due consideration for the feelings and claims of others, we are obliged to say that there is a limit to the exercise of this particular set of feelings, and we cannot allow our plain rights to be overridden." With reference to the East, Lord Salisbury declared that the European concert did not succeed in preventing Greece from going to war, but it has preserved the peace of Europe. The only way to keep Greece from making war was to take the responsibility of "erasing Greece from the map." As to the long-drawn-out Cretan question, his lordship aptly said: "The concert of Europe is like a steam roller, with great power but little speed." England's hope is to "bring the powers to act together in a friendly spirit," till at last they "shall be welded in some international construction which will give the world a long spell of unfettered commerce, prosperous trade, and continual peace."

Our Contributors.

OVER AND OVER.

Over and over and over again
God's harvests fall in the hands of men.
And never weary our Father is
Of feeding these clamorous children of His;
Of ripening the grain, and painting the fruit,
And giving the oak its sturdier root;
Of wrapping the corn in its husk away;
Of hiding the seed for the wand of May;
Over and over and over He pours
Into our bins the bounteous stores.

Over and over and over again
God's care broods over the lives of men:
Unfailing, unwearied, tender and near,
So constant and close we forget 'tis here;
Forbidding mischief, and defending from ill,
And in its refusals enriching us still.
Over and over the heart is made glad,
So clear the sight of God's goodness it had,
So abiding the deep, still sense
Of His gracious, sheltering providence.

Over and over and over again
God sends His love into hearts of men.
His Christ comes close, and His Spirit stirs,
Till heart and hand are His ministers;
And the common task and the sordid care
Are highways where wondrous emblems fare.
Purpose, confusion and struggle win,
For so, it may be, comes His kingdom in;
His truth flames out from questions and creeds;
The paths for His feet are all days, all deeds.

Over and over and over again
God sets His hope in the souls of men;
The joy in the joy, the gift in the gift,
The light that enters through sorrow's rift;
The swifter days and the starlier eves,
The strange, deep peace in the heart that
grieves:
The thrill that says, "He is very near,"
The trust that owns, "He is now and here;"
Over and over, in all our living,
His mercies come; we will keep Thanksgiving.
—OLIVE E. DANA, in *Golden Rule*.

"A VERY IMPORTANT HOME INTEREST."

Prof. J. B. Coit, Ph. D.

THE communication published last week from Hon. Alden Spears in behalf of Boston University, should serve as a trumpet-call to those addressed and to many others. It would be very difficult to name anything of more vital importance to New England — not simply New England Methodism — than the maintenance in Boston, in a vigorous condition, of a university under Methodist influence.

In saying this there is no thought of disparaging the institutions of other denominations, or of no denomination; nor do we underestimate our noble University at Middletown. Boston University is doing a work not duplicated elsewhere, and with environments, at the fountain-head of New England thought, not paralleled at any other university.

While this is true of all departments, it is distinctly true of the College of Liberal Arts, whose quarter-centennial is to be celebrated next June. How shall it be celebrated? A committee has this matter in charge, and we have no desire to interfere with their plans nor assume to give them advice. But in order that the coming anniversary may be worthily celebrated, there should be an addition to the endowment of not less than \$10,000 for each year of the college history — a round \$250,000 is the lowest proper figure.

Alumni, friends of the College, and all who desire to place their money where it will yield the greatest possible good, can find no better investment. Those who are familiar with student life in many of the best colleges of the country declare that the students of this college are peculiarly devoted to earnest work. They do not come largely from the ranks of the wealthy, but are making, in many cases, most heroic efforts to secure an education, and will go forth to use their acquisitions in just those places where it will accomplish most for the church and the state. Strange, but true, that, in the very communities from which these young people come, there is money enough that might, that should, be placed where it will enable the College to offer greater advantages and thus secure to the students richer rewards for their efforts.

It may be well not to leave the giving of pledges or money till next June. "Now is the accepted time." Let laymen, pastors and churches send in their gifts to the treasurer at once, as contributions to the quarter-centennial permanent endowment fund. No one will be embarrassed, and the total will not be too great if a few laymen lead off with \$50,000 each. At the contemplated celebration let us be prepared to rejoice with rejoicing — and that demands some cause for rejoicing. Let there be golden words celebrating golden deeds; let us sing hymns to Athens, but let the sweetest music come from the golden eagles in the treasurer's coffers.

Boston, Mass.

A VOICE FROM THE SOUTH.

Ela Deutcher.

THE purpose of this letter, and of others that may follow it at intervals, is to keep the readers of ZION'S HERALD well informed as to the condition of affairs in the Methodist Episcopal Church, South. The writer chooses to use an anonymous signature, but ventures to say without being immodest that he is in a position to know what is going on in the great denomination of which he is an humble member, and also promises in advance to be absolutely fair and candid in all that he may have to say.

The history of Southern Methodism for the past thirty years has been one of unbroken progress. It is doubtful whether any church in modern times has shown a greater recuperative energy. When the famous General Conference of 1866 met in New Orleans, the total membership which it represented was only a little over 400,000. It now approximates 1,500,000 souls, and the likelihood is that by the end of the century it will reach a grand aggregate of 1,600,000. The increase in numbers, moreover, has not been greater than the growth and enlargement in all other respects. Until very recently no sound of discord has been heard in the ranks. That it has come at last is not strange; that it did not come earlier, is a source of wonder. No rational man would expect an ecclesiastical communion of such size to go on forever in unbroken peace.

The South is often said to be conservative, and in a sense the statement is true; but it is, nevertheless, the case that the radicals of this section go to greater extremes than those of any other quarter of the world; and there are not a few of them. The doctrine of "sanctification by the second blessing" is advocated among us with a warmth, and, it must also be sorrowfully confessed, with a bitterness, that pass belief. The same state of affairs that existed in many parts of the Methodist Episcopal Church twenty-five years ago now obtains in these lower latitudes. "Holiness preachers," "holiness associations," "holiness evangelists," "holiness revivals," and "holiness camp-meetings" are as common as if holiness were something quite apart from the ordinary Christian life. Any effort to restrain the fanaticisms of the brethren who are leading in these things is denounced as unwarranted tyranny and not to be tolerated in a free country. Not infrequently the cry is raised that the church as a whole is corrupt, and that nothing can save it but the propagation of what is called "the undiluted Wesleyanism of our fathers." There is a marked tendency, moreover, among "the holiness folk" to take up other doctrines and incorporate them in what they are pleased to designate their "full gospel." Special emphasis is laid upon the premillennial advent. A certain paper, whose leading writer was expelled from the Methodist Episcopal Church for adultery, also teaches the heresy of "faith cure."

The reaction from such follies has swung many good men to the opposite extreme. In not a few communities it is difficult to get a hearing on the subject of sanctification, because it is identified in the popular mind with so many objectionable fancies and fads. Here and there a minister may be found who has settled down to preach a gospel of mere secular deencies. A few strong churches have been almost disrupted. In the State of Texas the feeling of hostility has developed into open schisms. We do not take it kindly that every disgruntled man who leaves us finds room and welcome in the Methodist Episcopal Church. Wise leaders, who know the records of ecclesiastical history, will not be betrayed into the folly of supposing that material of this sort is a very great gain.

It need surprise no one if, as the result of the contentions thus described, and of other causes not worth while to mention, the net gain in membership for the year 1897 should prove to be smaller than that of any preceding year for a long time. But this must not be taken to indicate any marked loss of life and power. In the midst of the general unrest there are symptoms of vital energy enough to rejoice the hearts of all true Christians. For the past twelve months, Dr. H. C. Morrison, the senior Missionary Secretary, has been conducting a quiet canvass for the extinction of our missionary debt of \$145,000. Instead of having a blare of trumpets and a waving of banners over the matter, he has gone without ostentation to the people known to have money, and he has asked them to give it. The result is, as already published, that nine persons have contributed \$50,000;

two hundred persons \$100,000; and less than four thousand persons the entire amount of the debt. The regular collections, meanwhile, are going forward as if nothing extraordinary had taken place.

Another enterprise of great moment is that of the Secretary of Education, Dr. R. J. Bigham, to secure \$25,000 for the erection of a Haygood Memorial Hall in connection with Paine Institute at Augusta, Ga. This Institute is one of our schools for the education of preachers and teachers for the Colored Methodist Episcopal Church. It is presided over by Rev. George Williams Walker, D. D., son of the late Rev. H. A. C. Walker, D. D., and nephew of the late Bishop W. M. Wightman and of Mr. George Williams, the millionaire banker of Charleston, S. C. — a clean, strong, consecrated man who has turned aside from the most tempting offers to serve his lowly brethren of the colored race. The school has already done a vast amount of good. It has a fine property in the city of Augusta and an endowment of \$25,000. Collections to assist in paying its current expenses are taken in our various congregations. But the need of new buildings is imperative. About \$10,000 of the desired \$25,000 has already been secured. Oh, that some rich man who desires to honor Bishop Haygood, to help Dr. Walker, and to bless the Negroes in the South, would now open a liberal purse to assist in the worthy venture!

The spirit of revival has been widespread. Every paper that is published in the connection contains accounts of the outpouring of the Holy Spirit. From Baltimore to California, and from the Ohio River to Tampa Bay, the tokens of the Divine presence are manifest, and the preaching of the Gospel is followed by the fruits of repentance, faith, and renewal.

The next General Conference, like those that have gone before it, will convene under circumstances fitted to provoke devout gratitude to Almighty God. The ministers and people are already beginning to look forward to that occasion with deep interest. In my next letter I shall have something to add about its composition and the probable character of its work.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

General Executive Committee Meeting.

Mrs. Ella Freeman Talmage.

"ONE mile nearer the stars than when we left our Eastern homes." Thus we were assured in one of the charming addresses of welcome to which we listened at the beginning of this twenty-eighth session of the annual meeting of the Executive Committee of the Woman's Foreign Missionary Society, convened in Denver, the "Mecca of the Great West."

Never in the history of this Society has the Executive Committee had greater cause for rejoicing. The story of the year is one of victory, recording not only marked financial success, but a gratifying increase of membership. We were also deeply impressed, as the reports from the foreign fields were presented, that never since the world began have such opportunities come to the followers of Christ; never so many wide-open doors; never the signs of progress so cheering.

To meet these increasing demands there has been an increase in membership in our auxiliaries of 8,229 over last year, while the total increase in money raised is \$28,113.92. What wonder that the announcement of this magnificent advance was followed by the doxology both in the long and short metre!

The *Woman's Missionary Friend*, so ably edited by Louise Manning Hodgkins, has a subscription list of 19,036. Reports showed that without a dollar of capital twenty-eight years ago, this paper has not only met its own expenses, but in the last fifteen years has contributed from its treasury nearly \$30,000 for the publication and distribution of miscellaneous literature. The Executive Committee are agreed that no more successful business manager can be found than Miss Pauline J. Walden.

Mrs. Bishop Fos, whom we welcomed as the first permanently elected president of our Executive Committee, presided with dignity and charm at all the business meetings of the session.

Our wise and clear-headed Mrs. J. T. Gracey, who heretofore has been the only officer continued through the year, was for the fifteenth time re-elected general secretary. The returned missionaries greatly added to the interest by emphasizing reports from foreign fields, and were also prominent in the 2 o'clock devotional services, which were largely attended by the general public. Among those present were: Dr. Mary E. Bryan, India; Dr. Rachel Benn, China; Dr. Julia M. Donahue, China; Miss Kate Blackburn, Bulgaria; Miss Lenora Leeds, Japan; Miss Louisa Haefel,

India; Dr. Ella Lyon, China; Miss Martha Vickery, Rome, Italy. These and other missionaries rendered the afternoon and evening public services most attractive.

The Literature Parliament, conducted by Miss Hodgkins, was most entertaining and instructive. The subjects discussed were: "Missionary Literature in Spiritual Culture;" "What We Publish;" "What Shall We Read?" "Best Method of Using Maps;" "The Roll Call;" "How to Spread Missionary News."

Like an oasis in the desert of reports and the laborious work of the Committee, came an occasional song from that God-inspired singer and colored evangelist, Amanda Smith, to urge us on to greater victory in "The Conquering Tread" or comfort our hearts with the assurance that "The Lord will Provide."

A pleasant interruption in the program of Nov. 3 was the introduction of Elizabeth Walden Bowman, a little maiden of four years, the only child in America whose privilege it is to call two of our Bishops "Grandpapa." By the suggestion of one of the New England delegates she was made a life member of the Woman's Foreign Missionary Society.

It may be of interest to know that six of the Bishops of our church have sons or daughters residing in Denver.

From the reports we have gathered a few items which we feel will be of special interest to those who read this article; also statistics, without which a report of this kind would hardly be complete.

Our Society supports 175 missionaries, 24 of whom are medical, 800 Bible readers, assistants and teachers, 400 day schools with 12,000 pupils, 50 boarding schools with about 4,000 students, 11 orphanages with 450 orphans, 10 training schools with 200 pupils. Also 14 hospitals and dispensaries, administering to the needs of about 60,000 women a year.

During the past year fourteen new missionaries have been sent to the foreign field: To China — Misses Grace Todd, Martha Stevens, and Minnie Wilson. India — Misses Emma J. Lamb, Marcella Elliot, and Nellie M. Hyde. Japan — Misses Frances J. Wilson and Mariana Young. Korea — Miss Lillian Harris, M. D., Miss Nellie Pierce, and Mrs. Rosetta Sherwood Hall, M. D. Italy — Miss Ida M. Bowne. Singapore — Miss May B. Lilly. Penang — Miss Clara Martin. Sixteen missionaries have returned to their work. Eleven have come home on account of failing health. Six have "married in the faith," continuing their missionary work. One has exchanged the joys of this life for the life beyond — Miss Mary E. Carroll, of Bombay, India.

The following missionary candidates were accepted during this session: Miss Margaret R. Carver, Delaware, Ohio; Miss Cora Lee Ayers, Texas; Miss Elizabeth B. Matthews, Baltimore; Miss Matilda C. Burman, Chicago; Miss Kate N. Smith, Great Barrington, Mass.; Miss Amy G. Lewis and E. Marguerite Glenk, New York; Miss Elizabeth Varney and Miss Melva Livermore, of Kansas; and Miss Laura Bobenhaus, of Iowa.

The appropriation for the coming year is \$335,000, exceeding that of last by \$7,000, but still \$125,000 short of supplying the pressing needs.

By invitation of Mrs. Bishop Warren and the faculty of Denver University, the Committee were invited to hold their last meeting at the 111th School of Theology, where the Committee and visitors were entertained for the day.

The delightful reception given by Mrs. Warren to the Executive Committee on Saturday afternoon in her beautiful home at University Park, will be one of the pleasant memories of the convention.

That we might go back to our homes with widened vision and loftier aspirations, excursions were planned to keep us in that most fascinating mountain region a few days after adjournment.

Denver, Col.



We offer Special Prizes to best agents in addition to a good commission for every subscriber secured.

Mrs. V., of Cedar Rapids, Iowa, writes: "Our commissions and prize have wiped out one hundred dollars church indebtedness."

We divided nearly \$15,000 last year among 440 agents, as special rewards, to our best workers.

We shall do the same this year.

The Curtis Publishing Company
Philadelphia

THE LADIES' HOME JOURNAL

THE GENERAL MISSIONARY COMMITTEE.

THE General Missionary Committee assembled in Arch St. Church, Philadelphia, Nov. 16, with Bishop Walden in the chair. Prof. S. F. Upham, D. D., of Drew Theological Seminary, conducted the devotions, reading as the Scripture lesson the second Psalm. There was an attendance of about three hundred people at the first session. The last meeting of the General Committee that the editor attended was in Brooklyn, N. Y. The changes which the years have wrought in the personnel of the Committee were noticeable and painful. This was especially conspicuous in the secretarial force. Bishop McCabe, that prince of missionary secretaries since Eddy and Durbin, then sat at our table attempting to keep pace with his voluminous correspondence. We have no doubt he is to become as popular in his present office in the church as he was in both the Church Extension and Missionary Societies; but we are sure no legitimate successor has been found for him in the office from which he was taken, and it is questioned if he can ever be as useful to the church in his present exalted position as he was as missionary secretary. We missed, too, the great-hearted, supremely devoted, untiring Secretary Peck, who gave his life to the church in his intense and passionate desire to help on the evangelization of the world. Secretary Leonard was also there, as clear, as strong, as profoundly devoted to the cause as he has always been. What a trio that was in that great office when McCabe, Leonard and Peck summoned the great Methodist Episcopal Church to lead in Christianizing all peoples! And Dr. S. L. Baldwin, who is such a potent though modest and quiet factor, is greatly missed. He is in Asia, and with Mrs. Baldwin, is visiting the fields of their former fruitful labors. And how greatly we miss the late Dr. Sanford Hunt, who seemed to incarnate in himself the very essence of missionary life and spirit. How modest, holy, exalted, was his missionary zeal and aspiration! Dr. Eaton does grandly as his successor, but we can never forget the revered Dr. Hunt and his saintly life and character.

Bishop Bowman came in after the session had begun, and as soon as Bishop Walden saw him, he was requested to preside, which he reluctantly consented to do.

Treasurer Eaton made his report, which is summarized below. It is painful to learn that there is a decrease in receipts over the previous year of \$69,317.51.

The cash receipts of the Missionary Society for the year ending Oct. 31, 1897, amounted to	\$1,131,940 07
The total receipts last year were	1,201,257 58
Decrease,	\$69,317 51
The amount for the year came from the following sources:	
Conference Collections,	\$1,067,194 00
Decrease,	\$8,411 07
Legacies,	50,139 48
Increase,	4,430 68
Lapsed Annuities,	3,270 00
Decrease,	7,665 00
Sundry Receipts,	8,944 99
Decrease,	6,981 82

CONDITION OF THE TREASURY.	
Expended for all purposes,	\$1,136,169 11
Total Receipts,	1,131,940 07
Receipts over expenditures,	1,771 96
Indebtedness, Nov. 1, 1896,	197,814 94

Net indebtedness Nov. 1, 1897, \$196,142 78

In addition to the above figures the treasurer has received for "Special Gifts," \$44,629.05 — an increase of \$1,318.75; making the net decrease in the total receipts of the year, \$68,098.81. Of the receipts of this year and the balance of such funds on hand Nov. 1, 1896 (\$19,922.84), there has been forwarded as directed by the donors \$19,906.16, leaving \$14,066.68 yet to be paid.

It was voted, after some discussion, to hold a meeting of a committee of the whole in the parlors of the church one hour each morning from 9.30 to 10.30, at which only members of the Committee should be present, to consider phases of the work which should not be discussed in open session. It was claimed that in such a session intelligence would be given, especially by Bishops and others, who had visited the missions abroad, that would not be brought out in regular session. Secretary Leonard, Bishop Goodsell and Dr. Buckley advocated such a meeting of the Committee. When thus in session they are not to take a vote upon any matter, but will consider, discuss and decide all matters in regular session.

The matter of total appropriation for the year was taken up. Dr. Eaton made the motion that the total amount appropriated should be \$1,131,940.07 — the amount of the receipts of the last year. Attention was called to the fact that by vote of the last General Conference the appropriation could not exceed the gross receipts for the previous year.

Dr. Buckley, in speaking upon the amount to be appropriated, said: "The recovery in Nebraska, Iowa, Kansas and other points in the West, from the deplorable conditions that prevailed a year ago, has been unparalleled on the globe. A general improvement throughout the country is not to be denied, except by the professional calamity howler. The reaction began slowly, but it has proceeded gradually. We have done our duty in cutting and depressing and deploring in the missionary appropriations. The time has come not to go down, but to raise more money. There are a large number of ministers who are not doing what I call the fair thing by the missionary cause. Too many depend upon outsiders to preach their missionary sermons. My experience is that the pastor who is properly prepared, who has the matter in his head and

melting his heart, can raise more money for the missionary cause among his people than the average missionary secretary.

"There is a decline in the loyalty of our people to our own institutions. There are a lot of Methodists who throw in their whole influence for rival missionary associations. I was at a meeting of that sort in New York recently. On the platform was a local preacher in good standing in the Methodist Church to speak for the cause, a man with whom I have tried to have the church deal, but it has only shrugged its shoulders and let him alone. A late member of the Colorado Conference was the chief crank turner of the occasion — Dean Peck, of the University of Denver, who is allowed to go around sowing discord. The way he got his title was this: They wanted to make him a financial agent, but he wouldn't have it unless they gave him a dignified title, so they made him 'Dean.' He has never taught a lesson. If we are not careful, I think we will have a generation of Methodists who will think it is all right if they give money to the missionary cause, no matter to which organization. They should be either Methodists contributing to their own denomination, or go elsewhere. I have no sympathy with bigoted sectarianism, but I have more with sectarianism than with utter undenominationalism. I believe that the spirit of the Christian Alliance weakens the interests of our own church. I believe the time has come for a square fight on this issue. We should awake to a belief that our duty is to save the world through the Methodist Church."

After some discussion, the motion of Dr. Eaton, that the sum appropriated for the year be the exact amount of the income for the last year, was passed.

On motion of Alden Spears, the following sums, after some discussion, were appropriated: —

Contingent Fund,	\$40,000
Incidental Fund,	20,000
Salaries of Officers, Missionary Bishops, etc.,	20,000
Office Expenses,	10,000
For Disseminating Missionary Information,	10,000
Total,	\$100,000

Bishop Merrill presided in the afternoon, and Rev. L. H. Stewart, D. D., of Cleveland, O., led the devotions.

The ratio of division between the foreign and the home work was then taken up.

Secretary Leonard moved that the distribution be made on the basis of 55 per cent. to the foreign work, and 45 per cent. to the domestic work. He explained that the work at home was aided by other societies, such as the Freedmen's Aid, Church Extension, and Woman's Home Missionary Society, while the foreign work only received in total the 55 per cent. This 55 per cent. has to go not only to pay the salaries of the missionaries, but to build churches, schools, and to cover all the expenses connected with our foreign work.

Bishop Fowler advocated an even division, saying that more money should be spent in the work of evangelizing our cities. Tammany will remain on top until our cities are evangelized by the preaching of the old Methodist gospel of experimental salvation.

Dr. J. M. King made a strong and vigorous appeal for an equal division of the funds, pleading that more must be done for our cities, where the problem of a Christian civilization is now at stake.

Bishop Goodsell pleaded earnestly for a division on the basis of 55 for the foreign and 45 for the home work. He said that our work abroad showed a larger percentage of gain last year than our home work, and our European work showed a much larger gain. He made a thrilling plea for the heroic self-sacrifice of our missionaries, saying that the early Christians possessed no more of the martyr spirit than do our grand workers in those hard foreign fields.

Dr. J. F. Chaffee, of Minneapolis, believed that if the division were equally made, the churches would be better satisfied and would give more generously to the missionary cause. He said that people in the East have no idea of the needs of our city work in the great West. There are many preachers in our great West who are living on \$300 a year. He believed that the Swedish and Norwegian preachers here at home should receive just as good pay as our missionaries in Norway and Sweden. He hoped that if they did not make an even division, they would approach that and make the division on the basis of 52 to 48.

Bishop Walden pleaded for the foreign field, and showed that the home work at the present ratio of 55 and 45 was receiving more than an equal proportion when we include the help which the home work receives in addition to the 45 per cent. allowed. This plea for the home work is selfish, though we are not conscious of it.

It was finally voted that the division be made on the basis of 55 per cent. to the foreign, and 45 per cent. to the home work.

Bishop Fowler then offered the following resolution: Resolved, That as soon as increased receipts will enable us to advance the appropriations to the home work so as to equal the appropriations to the foreign work without cutting down the appropriations to the foreign field, we will advance the appropriations to the home work.

The motion was seconded, and Bishop Fowler then said: "I felt it would be difficult with our decreased rates to cut down the foreign work. But I am more convinced that we are not doing our duty to the home work. The support of the church will advance in this work if they under-

stand we squarely face up on this question. An open-hearted man cannot face any of the foreign fields without feeling himself drawn out to do his utmost for that field. But there are a great number of immigrants coming to this country. Since Appomattox there have come fifteen times as many as were in the States south of Mason and Dixon's line which shook us so terribly during the rebellion. They ought not to be treated with our liberties any more than the people of the South. I believe this republic to be God's last and best experiment for the government of man. As God is supposed to be specially prejudiced in favor of the common people because He has made so many, therefore He is specially interested in what is good for them. This new republic is only a republic in name. New York is a great city. It has multitudes of good people in it. It is not a republican city. It is hard for me to have any opinion of the politics of New York. It is hard to choose between the practical bullies who do the work of the Cardinal, and the dude who does the work of Bishop Potter. But these people have been brought to our doors, and God expects us to look after them. In Chicago 91 per cent. is foreign. As goes Pennsylvania, New York and Illinois, so goes this Union. Your liberties will vanish when you fall to Christianize these cities. We are to save the foreign nations by foreign workers. If every Christian of this land were to go to China, that would not be much more than a supply, if he should go as a missionary. We pay \$1,100 a year to some of our missionaries who would not get more than \$300 at home. But we cannot distinguish between them. In foreign lands we want to have a few great centres and from them send out men of the country to evangelize the land. Now let us turn and look after these multitudes at home. We have a great host of baptized pagans in this country. A part of our work should be by all kindness and every sort of gospel magnetism to try to convert and save them. We spend hundreds of thousands of dollars to convert them across the water with all the tide against us. Now we should try with the tide in our favor to save them. The chances are better to save these Roman Catholic people here if we treat them with the same spirit as we treat them across the water. The Methodist Episcopal Church should do something in this land in these great centres."

Dr. Leonard replied: "It is not more work by the Missionary Society that is needed here, but a revival of spiritual life in our churches that will make the churches missionary centres. There are enough churches and members in the great cities to reach all the people, if we were not so preoccupied with our own selfish interests and falling into formal ways of doing work. We have hosts of Christians in the local churches that do nothing. Every church should be a missionary centre and every member a worker. The foreign people are made to understand they are not wanted in our churches. You have to come into touch with a pagan city before you understand what it means to live there. After a trip through Foochow with Bishop Foster one day, he said: 'Do you think there is any hell in the universe worse than this? If there is, I pray God I may never see it.' We have hundreds of Christian ministers in this country, but there only one to hundreds of thousands of souls. If it is true that we are neglecting the United States for the foreign field, it is because the people are not doing their duty. We have enough Protestants here to reach every unsaved man each year. Money will not reach these people unless the local church takes this matter on its hands. You cannot save the foreigners in our great cities by the methods used by these great societies. It is the appeal in favor of the foreign field that stirs our people. The money we spend at home we get on appeals made for the pagan world. With the money we are spending on our churches at home, in support of pastors and other work, to say we are going to withdraw from the foreign field would be to paralyze our missionary zeal, and the curse of God would rest on us if we did it. Will it please God to adopt this policy? If we do this we will suffer in our income. All our Annual Conferences are crowded. We have more preachers in this land than we want, and then we talk about withdrawing some of our support from the foreign field."

On motion, the further consideration of this matter was postponed.

Dr. Buckley proposed to repeat the arrangement of last year, having three papers prepared by three persons — one a Bishop, another a layman, and a third a minister — on the work of the Missionary Society. He said the plan had worked well and excited considerable interest. This plan was agreed to, and the layman to be selected was requested to prepare his paper on the prompt response in payment of the missionary debt.

A session for tomorrow morning was ordered to consider the Italy Mission. The official editors were, on motion, invited to attend the session, and the editor of ZION'S HERALD was included in the invitation.

THURSDAY.

Bishop Andrews presided, and Rev. Dr. J. T. Gracey, of Rochester, N. Y., conducted the devotions.

A motion made by Dr. J. F. Chaffee to raise a committee to arrange a plan for the payment of the indebtedness on the Missionary Society, prevailed.

Bishop Walden explained that, according to the basis of division made yesterday, there would be a decrease of \$30,233 as compared with last year for the foreign work, and \$22,090 more

for the domestic work, and he moved that the vote making the basis 55 and 45 be reconsidered.

Secretary Leonard proceeded to say with great feeling and force that if this division prevails it will compel us to call home one-half of our foreign missionaries or to dismiss one thousand native workers.

Bishop Fowler urged that the division should not be changed, but that the needs of the foreign field should be provided for out of the contingent and incidental funds or by special gifts for its relief.

Dr. Eaton made a very strong appeal against taking so much from the foreign work, as also did Bishop Ninde, who called attention to the fact that it was very expensive business for the Missionary Society to recall its missionaries, as it was necessary to pay expenses of travel both ways in bringing them home and in sending them back again.

Alden Spears pleaded for a reconsideration, on the ground that it would be painfully injurious to make such a cut on the foreign work. He was amazed to learn that the basis of division passed yesterday made any such decrease in the appropriation for the foreign work, and he did not believe that it was so understood by the Committee when the action was taken. The Committee should right this wrong, which it did not intend to perpetrate.

Dr. J. M. King did not believe that any missionaries would be called home if the division remained at 55 and 45. That is the old cry always heard when any cut is proposed for the foreign work. The missionaries in the foreign fields receive large and generous salaries as compared with many of our heroic men on the frontier.

The motion to reconsider the basis of division failed.

Bishop Ninde presided in the afternoon, and Rev. E. McChesney, D. D., conducted the devotions.

Appropriations for the home work were taken up.

Welsh Work.

The following sums were appropriated: Northern New York, \$300; Philadelphia, \$400; Rock River, \$450; Wyoming, \$300.

Bishop Walden said that the Swedish work should be considered as a whole, so that a comprehensive view of the needs of the entire work should be possessed before the separate fields should be examined. The following appropriations were made, however, with but little discussion.

Bishop Ninde said that our white work in the South would be confined mainly to the Swedes. We are not making much impression upon the negro.

Dr. E. M. Smith wisely and forcefully represented the demands of the New England Conference.

Swedish Work.

The appropriations are: Austin, \$1,340; California, \$2,232; Central Swedish, \$4,000; Colorado, \$300; East Maine, \$300; New England, \$4,800; New England Southern, \$1,632; New York, \$600; New York East, \$3,350; Northern Swedish, \$5,100; Puget Sound, \$1,600; Western Swedish, \$4,700; Wilmington, \$400.

Norwegian and Danish Work.

The following sums were appropriated: New England, \$300; New York East, \$1,650; Norwegian and Danish, \$3,900; Western Norwegian-Danish, \$9,000.

German Work.

For this work appropriations were made as follows: California German, \$3,840; Central German, \$4,500; Chicago German, \$3,900; East German, \$5,600; North Pacific German, \$4,500; Northern German, \$3,900; Northwest German, \$3,450; St. Louis German, \$3,375; Southern German, \$3,850; West German, \$6,000.

French Work.

The appropriations are: Gulf Mission (at disposal of presiding Bishop), \$900; New England

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(at disposal of presiding Bishop), \$900; New Hampshire (with \$300 to secure a helper, to be at disposal of the resident Bishop), \$1,250; Northwest Indians, \$360; Rock River, \$1,300.

When the appropriation for New Hampshire came up, it was strongly supported by Bishop Mallaleu and Dr. Buckley, and Rev. T. Dorion and his work at Manchester were highly commended. He was characterized as a providential man, and a man the church could not only fully trust, but could use with great advantage in extending the work among the French. Dr. Buckley said that Mr. Dorion should be supplied with a French helper.

A great mass meeting was held in the evening. The Philadelphia Press says that "fully three thousand people crowded the Academy of Music to participate in the missionary mass meeting." The addresses were able and impassioned, and the tide of missionary enthusiasm ran very high.

Governor Hastings, who was expected to be present and address the meeting, sent the following telegram which was read: "I am compelled to leave this evening for Chattanooga to attend the dedication of the Pennsylvania Monument. Am sorry not to be permitted to be present at the Academy of Music to say a word of welcome at the great missionary meeting. Nothing but official duty prevents me."

Ex-Gov. Pattison presided, and introduced Mayor Warwick, who delivered a hearty address of welcome. He said: "I am glad to see wherever I go that the world is moving, and I recognize in the mission work of your church one of the chief agents to that end. On behalf of the city, I do welcome you with all my heart, and I hope that your deliberations may result in good and that this mission work may spread out until all the world feels and appreciates the fatherhood of God and the brotherhood of man, which I am sure is the wish of all of you tonight. Welcome, thrice welcome, to our city, noted for her hospitality, and especially to you here tonight who give it with all her heart and soul!"

Ex-Governor Pattison, in responding to Mayor Warwick's address of welcome, spoke with great earnestness and was frequently interrupted by enthusiastic applause. He said, in part: "I am sure we are very much gratified with the words of welcome spoken by his Honor, the Mayor, not only for the State of Pennsylvania, but also for the city of Philadelphia. The Missionary Society was a comparatively early organization in our church history. The missionary system began with the work of Mr. Wesley. The Society was the outgrowth of the system. The General Conference of 1820, approving of the Missionary Society, after sixty years of organization, demonstrates beyond question that the blood of the system still flows. It circulates from the centre to the extremities, and that which made Methodism possible at the beginning is alive today, as it was at the first. When the philosophic mind of Dr. Chalmers investigated Methodism, and he was asked what he thought of its rapid diffusion, he declared that it was Christianity in earnest; and it was the Methodist system as exemplified in the Missionary Society that demonstrated that it was Christianity in earnest. Only recently there has been an illustration of this spirit. Within the past week, in the city of New York, a question which has largely agitated the Missionary Society—the question of extending the work in Chile—has received a glorious and happy adjustment by the receipt of \$200,000 worth of property presented by two New York gentlemen. So tonight we come in the spirit of these laymen, and I am sure that the city of Philadelphia and the State of Pennsylvania will always recall with pleasure the fact of the meeting of the Missionary Society in this year 1897 in the city of Philadelphia."

Bishop Warren was at his best, and made a very thoughtful and impressive address. He elaborated and enforced the following lines of thought: "There is a law of structure which

has power. This world is a world of law; we live in a realm of law. The Christian not only recognizes he lives under law, but is glad of it. Laws differ according to the height of the realm in which they work. The possibility of failing is proportionate to the height to which one may ascend. The fall from God has taken place and it affects the whole race. Sin is a transgression of the law. Men sin gloriously. A gang of men may hold up a train and an infamous organization can hold up a whole city of millions, and live unchanged. The logical conclusion of sin is hell. Blessed be God there is a remedy for a world in sin! It took all God's omnipotence, love and wisdom to make such a remedy. Without doubt there are legal tenders of love and grace for men in sin. There may be, there must be, a power sufficient to overcome all evil. Christ stands before the weary, hungry, dying people and says to His disciples, 'Give them to eat.' God has always done His utmost; God has no other Son to die. The dying millions of men have no other hope than in the Gospel. There is power in God and man together to undo what man is sorry he ever did. We must have a seal for missions. We have men by the hundred in the mission field as full of courage as the men who have visited the frozen North. We want to see the whole church fired with such a zeal."

Bishop Goodsell spoke with graceful and forceful eloquence concerning his experiences and observations during his absence. He said that almost the first public service he had been able to render since his return was in this missionary meeting. He wished to express his profound pleasure in meeting again the president of the meeting. The last time he saw him it was in the Governor's chair. He had no word to bring of the failure of the Gospel. He believed that the world will be converted. He could not express his joy in being home again in this fair land. "You do not know," he said, "what it is to be expatriated, even for Christ's sake." He never had anything to bear for the Lord Jesus Christ until after he was a Bishop. He has been within a hundred miles of the Arctic Circle in the Master's work. He had nothing to complain of, but thanked God for all he had seen. He brought good news from Europe. With rare exceptions our work is prospering there. Over there it is a battle against erroneous doctrine and heathen practice. It is under such circumstances that Christian courage is born. Our church is only different there as being more representative of the early type. He was glad to bear testimony to the noble conduct of our English brethren. The Germans wanted to come to us because they desired a larger representation; there was a feeling that the Methodist Episcopal Church was nearer the ancient church in its order. The Bishop gave testimony of his participation in the German Conference with the Methodist Episcopal Church.

FRIDAY.

Bishop Warren presided, and Dr. C. H. Payne conducted the devotions.

There is an increased attendance of the general public upon the meetings, and a deep and profoundly serious spiritual feeling pervades the deliberations of the Committee.

Bishop McCabe explained the action which led him to appoint a missionary to Alaska. Somebody should be sent there at once to visit the sick and bury the dead. The Methodist Episcopal Church should meet this exigency, and so he assumed the responsibility of appointing a man to that great land whither so many people are flocking. He hoped the Committee would help him out in the matter; he had borrowed funds in order to inaugurate the work. He believed God was in it, and that his work would be approved by the church at large.

The matter was referred to the consideration of the committee on new work in Annual Conference.

Spanish Work.

The Spanish work was taken up, and the appropriations were made as follows: New Mexico Spanish, \$11,000; New Mexico Spanish, for schools, \$1,750.

Chinese Work.

In taking up the Chinese work Bishop Newman explained the fact that California is the centre of Chinese immigration in this country, and that the need is urgent that we cultivate this work more faithfully. There are 18,000 Chinese in San Francisco now. We have a splendid man there, Dr. Masters, who is taking unremitting care of the work, and he is one of the most eloquent street preachers ever heard. Secretary Smith said that he had examined the work in San Francisco, and it was in a most hopeful condition. We have 180 Chinese members there in our church, and they pay into the missionary treasury \$117.

Dr. Eaton approved the work as the result of personal examination. Dr. Masters, the missionary, is a most extraordinary man. He believed that an increased appropriation was needed.

Dr. Buckley believed that we should deal considerably with the Chinese. The United States has wronged the Negro and the Indian, and has outraged the Chinese. These people have a very hard time in this country, and we should show more sympathy and generosity toward them.

Secretary Leonard desired that the whole Chinese work on the Pacific coast should be put into a district, with Dr. Masters in charge of the whole.

Bishop Goodsell commended Dr. Masters and his work. His greatest need is to have a new place in which to preach in the Chinese quarters.

A committee was constituted, to whom the

whole matter of the Chinese work on the Pacific coast was referred.

Japanese Work.

The following appropriations were made: California, \$6,500; English work in Honolulu, \$1,000; Japanese work in Honolulu, \$1,000.

Bohemian and Hungarian Work.

When the Bohemian work was taken up, Dr. Stewart commended the Bohemians as the best class of people who come to us next to the Germans. They desire to learn our language at once and to become Americanized. The Sunday-school at Cleveland, O., is a remarkable school. Alden Speare said that he had visited the Cleveland Sunday-school and it was a most encouraging work. He hoped the appropriation would be increased.

The amounts appropriated were as follows: Baltimore, \$850; East Ohio, \$2,500; Pittsburgh, \$1,116; Rock River, \$3,500; Upper Iowa (available for calendar year 1897, to be administered by resident Bishop at Chicago), \$600.

Bishop Walden presided in the afternoon, and Rev. Bartholomew Lampert, D. D., conducted the devotions.

Italian Work.

The Italian work was taken up, and when the work in Boston was reached, Bishop Mallaleu recommended it as the most hopeful Italian work that he had ever seen. Dr. Smith commended it as especially encouraging. Secretary Leonard characterized the Italians in Boston as a better class than those in most cities. Alden Speare strongly commended the work, saying that he believed one dollar spent in Boston was worth more than five dollars spent in Italy. More than \$2,300 was spent last year in carrying forward this Italian work.

The following appropriations to the work were made: Cincinnati, \$400; Louisiana, \$1,200; New England, \$1,500; New York, \$4,000; Philadelphia, \$3,500; Rock River, \$1,034.

Portuguese Work.

This work was taken up, and an appropriation of \$300 was made to the New England Conference.

A long discussion ensued over the matter of the Portuguese Mission in the New England Southern Conference. It was concluded that the mission had lapsed because no appropriation was made last year. Many members said that a proposition to re-create the mission would receive approval and that an appropriation would then be made. A memorial to re-create the mission was presented and referred to the proper committee.

Bishop Hurst presided, and Rev. R. T. Miller, D. D., conducted the devotions.

Chile.

The work in Chile was taken up. Dr. Buckley explained that \$200,000 in school property in Chile had been passed over to the Missionary Society as an absolute gift upon the simple condition that the self-supporting plan be sustained in so far as it is practicable.

Dr. Eaton expressed his great joy in the result which had taken place, and hoped that we

should carry on this work conscientiously on the self-supporting plan, and his remarks received hearty applause.

Dr. Buckley explained that it was agreed with the Building and Transit Fund that a special committee on Chile should be constituted, and that one of the members of the Transit and Building Fund Society should be placed upon that committee. He moved that \$20,000 be appropriated, \$1,400 of which should go to reimburse Anderson J. Fowler and Richard Grant for moneys which they had advanced through the missionary office to help carry on the work in the past year.

Bishop Andrews expressed his great gratification at the happy conclusion in the matter, but with the demands which other foreign fields make upon us he did not see how \$20,000 could be appropriated to Chile; he would consent to make the appropriation \$16,400, \$1,400 of which should go to Fowler and Grant.

Bishop Fowler explained that there was necessity for greater elasticity in the management of our different mission fields. This mission in

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Chile is peculiar to itself. We have there the possibility of self-support, and we should work it with all wisdom and fidelity.

Bishop Vincent, who last visited the work, explained the situation in Chile and commended the school work as of the very highest grade. Dr. L. H. La Feira and his associates, teachers and helpers, were highly commended by the Bishop as not only men and women of exalted educational ability, but as willing to submit to overwork and the limitations and privations incident to their environment in order to carry on the important cause committed to them. The institution is so reputable that every president of the republic of Chile has sent children to the Santiago College.

Anderson J. Fowler said that he represented not only the Board in New York, but the Building and Transit Fund. He was attracted to Bishop Taylor because a brother of his in Australia was greatly blessed by the Bishop and went home in glory to heaven. In this way he became much attached to Bishop Taylor and his self-supporting work. He helped and worked with the Bishop in India, and rejoiced to hand over the work finally to the Missionary Society. This statement was greeted with applause. "Santiago College," added Mr. Fowler, "has for years been self-supporting, and more; the excess of income has been used in evangelistic services." He said that in all the councils of the managers of the Building and Transit Fund, elect women shared in the deliberations and planning, and often their suggestions were the most practicable and helpful. The greatest necessity is to increase the Book Concern and publishing facilities. If it were possible to put \$20,000 into their printing and publishing business, they would realize sufficient profit to put a half-dozen additional missionaries into the field the following year. We have no unworthy missionaries in the field. He closed by saying that if the Committee would appropriate \$20,000 and \$1,440—the amount due himself and Richard Grant—they would donate the \$1,440 to the Missionary Society to spend in Chile.

The sum of \$21,440 was appropriated in response to Mr. Fowler's generous proposition, and the result was greeted with applause.

Bishop Mailletou presided in the afternoon, and Rev. A. D. Vall, D. D., conducted the devotions.

Chinese Work on Pacific Coast.

The committee to whom the Chinese Work on the Pacific Coast was referred, reported as follows: California Conference, \$7,500; Oregon Conference, \$1,500; Southern California, \$1,000.

Alden Spears said that he disliked to utter a dissent against a report which carried the approval of the last three Bishops who resided there, but he must voice his conviction that at no point were the results so meagre as in the Chinese work in California. He spent one Sunday in San Francisco, and on that day he tried at the noon hour to find a service, but there was none. He asked a Bishop why there was such discouraging success in the mission, and received the answer that it was because there was so much money appropriated.

Bishops Goodsell and Newman thought Mr. Spears must have seen the work under peculiarly unfavorable circumstances.

Bishop Cranston asked that \$1,200 be given to Oregon or the matter be entirely dropped out; a less amount will be of no service.

Dr. H. K. Carroll said that he could not vote to increase the appropriations at the expense of the foreign work. Chinese emigration to this country has stopped.

To California \$7,000 was appropriated; Oregon, \$1,200; Southern California, \$1,000.

The committee reported that \$2,000 be appropriated for the Norwegian and Danish work in

Bishop Vincent presided in the afternoon, and Rev. J. M. Carter, D. D., led the devotions.

It was voted to take up the work of foreign missions, and

India

was considered.

Bishop Walden said that an increase was made last year to India and a decrease to China.

Secretary Smith said that India was getting the lion's share of these appropriations. If we commence to increase here, what shall we do when we get to China?

Bishop Cranston said that he would be glad to give an added amount to India, but he did not see how it could be done with justice to the other fields. What are we to do with China and Japan? We have \$100,000 less to appropriate. We should take a general survey of the entire foreign field before we commence these appropriations.

Bishop Fowler asked for an approximate statement showing how much would go to each field pro rata if a division were to be made of the lump sum on the basis of last year. Such a statement is needed in order to act intelligently with each mission. He thought that it might be necessary to ask the Board of Managers to reduce the salaries allowed missionaries in the foreign fields.

Dr. Buckley said that he did not see how the salaries of missionaries could be diminished and keep the grade of missionaries in ability, culture and character as high as is demanded. More than that, it must be remembered that our missionaries should be men with families; the men need it for their own moral protection and because of the influence of the Christian family upon those who live about them.

Secretary Leonard said relative to the charge that the missionaries were receiving too much salary, that he would rather live in a dug-out in this country than to accept the most princely salary and live in a heathen land. He was hurt by these intimations that our missionaries are receiving too large salaries. It is not true. They are heroic, self-sacrificing men, and they give away a large part of their salaries. Let those who criticize the salaries paid, go as missionaries themselves. He could not be induced by any money consideration to go to those foreign fields and take his family with him. Our men there did not go for money; it was a supremely higher motive that led them to the mission-field.

Secretary Leonard's justification of the foreign missionaries was received with enthusiastic applause.

In discussions that followed there was manifested on the part of all who spoke a most painful feeling concerning the difficulties of the situation, since there was nearly \$100,000 less than last year to divide among these fields.

It was found that a cut of 16 to 18 per cent. must be made on all the foreign work. The only possible relief is the hope that the appropriations for the home work, when all are made, will have about \$12,000 that can be divided among the foreign fields.

Alden Spears hoped that we should return to the appropriation for the home work, for he saw with delight that the special advocates of this work were willing to give the foreign fields the benefit of the amount—from \$10,000 to \$12,000—that would be saved in providing for the domestic work.

It was then voted to return to the home work. Appropriations to the domestic work were resumed as follows: Kansas, \$1,200; Minnesota, \$3,687; Nebraska, \$2,150. When North Dakota was called, it was sought by some members of the Committee to reduce the appropriation under the figures of last year, because of the great wheat crop and the return of prosperity; but it was claimed by others that the increase of re-

(Continued on Page 14.)



Arch St. Methodist Episcopal Church, Philadelphia, Pa.

(The sessions of the General Missionary Committee are held in this church, Dr. W. W. Ramsay, pastor.)

the hands of the Utah Mission, and the report was adopted.

The committee reported that a mission be established in Alaska and \$2,000 be appropriated for that purpose.

To the Western Norwegian-Danish \$7,000 was appropriated.

An appropriation of \$400 was made, also, for the Hebrew work in New York. Dr. A. D. Vall, in presenting this mission, said that this was one case in which a reduction was asked.

American Indians.

Appropriations were made as follows: California, \$700; Central New York: For Onondagas, \$500, for Oneidas, \$200; Columbia River, \$1,152; Detroit, \$500; Genesee: Tonawandas, \$200, Cattaraugus, \$240.

MONDAY.

Bishop Fowler presided, and Mr. E. Q. Dobbins conducted the devotions.

The work among the Indians was again taken up. Dr. Leonard announced that the Reformed Church of America had taken charge and control of the Navajo Indians, and our church was, therefore, released.

Appropriations were made as follows: Michigan, \$600; North Montana (for Piegan Indian Mission for the calendar year 1897, to be administered by the Board), \$1,000; Northern Minnesota, \$400; Northern New York, \$613; Oregon, \$972; Puget Sound, \$350; Wisconsin, \$254.

Work in Annual Conferences.

For regular work in the Annual Conferences the following appropriations were made: Detroit, \$4,266; East Maine, \$1,650; Maine, \$1,210. When the Michigan Conference was reached, Bishop Walden said that he felt it was not just to make such large appropriations to our strong Conferences. Secretaries Palmer and Leonard thought it would be better to withdraw the money from this and other strong Conferences and expend it where it was more urgently needed. However, \$3,600 was voted to Michigan; New Hampshire, \$1,161; Northern New York, \$1,672; Troy, \$900; Vermont, \$1,210; West Wisconsin, \$4,000; Wilmington, \$600; Wisconsin, \$3,582. A protracted discussion took place over the proposed appropriation to the Black Hills Conference, as it was desired to make \$1,000 of the appropriation available to a college within the Conference. Secretary Leonard and Bishop Merrill opposed it on the grounds that it was illegal and unconstitutional to appropriate money to an educational institution in an Annual Conference. Secretary Leonard was willing personally to contribute to the help of this school, but if the door of help is opened in this way, we shall be troubled with a large number of such appeals hereafter. Black Hills, \$4,230; Dakota, \$9,600; Des Moines, \$1,310.

Secretary Leonard said that the famine had increased the cost of living to the native preachers; and it was proposed to add \$900 to the appropriation this year for their relief.

Secretary Leonard said that the salaries of the missionaries were fixed by the Board of Managers, and this Committee could not touch the matter of salaries. A decrease to this mission would not affect the salaries of the missionaries; a deduction would reduce the number of missionaries or native workers.

Farmer Hopkins' Evidence.

HE TELLS ABOUT THE SUFFERINGS OF HIS DAUGHTER.

A Victim of Nervous Prostration and Neuralgia, Saved After Her Physician Abandoned Hope.

From the Republican, Columbus, Ind.

While in the neighborhood of Rugby, Indiana, recently, a reporter was told that Miss Clara Hopkins, daughter of Mr. Dennis Hopkins, a prominent farmer of Bartholomew County, had been the subject of a remarkable transformation. The reporter decided to investigate and learn the particulars. He was driven to Mr. Hopkins' splendid country home, where he had an interesting conversation with that gentleman regarding the illness of his only daughter.

"You have been correctly informed," said Mr. Hopkins, "for Clara has indeed had a severe case. She tried Dr. Williams' Pink Pills for Pale People and they did her more good than all other medicines together that she ever took. A few boxes of that medicine accomplished the cure of a case in a few months which had baffled physicians for years.

"About three years ago her health began to fail. The doctor who attended her said this was caused by weak digestion. This produced nervousness, which was accompanied by neuralgia trouble which at first was located in the nerves about the heart. Of course this was a dangerous location for any such trouble, and she rapidly grew worse, notwithstanding that the physician was treating her. This continued until a year ago last November, at which time she was almost constantly confined to her bed.

"The neuralgia became gradually worse, and finally she was a confirmed victim to it.

"Nervous prostration set in, and she was soon

all run down. Her blood was impure and watery, and her complexion became sallow and colorless. She had no strength, and the least noise irritated her, she was so nervous. We had another physician, and he treated her steadily for a year without doing her any good. In fact, it seemed that she was continually becoming worse. He finally gave up the case as hopeless, and advised us to get Dr. Williams' Pink Pills for Pale People for her, as he said they were the only thing that would benefit her.

"I procured a couple of boxes of the pills, and found that their use helped her considerably. She kept on taking them till she used about a dozen boxes, with the result that she was entirely well, and since then there have been no symptoms whatever of her old trouble. Dr. Williams' Pink Pills are certainly a wonderful medicine, which did a wonderful good in Clara's case, doing what several physicians failed to accomplish.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form, in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females. In men they effect a radical cure in all cases arising from mental worry or overwork. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

The Health of the Hair

is indicated by its condition. When the natural secretions decrease; when the hair becomes dry, splits at the ends and comes out in combing; when the gloss disappears and the hair becomes gray or faded, the ill health of the hair is indicated. The success of AYER'S HAIR VIGOR is due to the fact that it restores the hair-producing organs to their natural vigor. It encourages and promotes the secretions of the hair follicles, and thus gray or faded hair regains its original color, new growth begins, and lost lustre is restored.

"I have used
Ayer's Hair Vigor



for fifteen years. It causes the hair to keep its natural color and is a positive cure for baldness."—T. R. WEYANT, Weyant, Pa.

The Family.

THANKSGIVING.

James Buchanan.

For garnered store of grain and fruit,
And all rewards of husbandry;
For health of man and health of brute;
For fair prosperity's pursuit;
For States still one from sea to sea,
Our thanks we render, Lord, to Thee!

These are our heritage of old,
Which, year by year, Thou dost prolong;
Accustomed blessing manifold;
A land that laughs in living gold,
Whose harvests, like a wave of song,
O'er hill and valley sweep along.

For all this good we bless Thee, Lord,
And bring Thee tithes from out our bins;
But more for Thy revealed Word,
The truth that grows by faith's accord,
That like the grain of wheat begins,
Yet at the last the wide world wins.

Boston, Mass.

Thoughts for the Thoughtful.

Thanksgiving.

Gather the harvest of our prayers —
The harvest of our gratitude —
For life, and all that makes it sweet,
For health and strength, for air and food,
And let the incense of this day —
Set thus apart for joy and praise —
Burn in our loving hearts through all
The year's gift-crowned days.

— Mary D. Brine.

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my dead and say: "Father, I thank Thee that Thou hast taken away my friend?" Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks for everything? Be still, my soul, thou hast misread the message! It is not to give thanks for everything, but to give thanks in everything. It is not to praise God for the night, but to bless Him that the night is not deeper. I have read of the Son of Man that He gave thanks over the symbol of His broken body. Not for the pain, but for the mitigation of pain, did the Son of Man give thanks — not that His body was broken, but that it was broken for me. In this hour of sorrow give thanks like Jesus. — Matheson.

had indulged in a long, complaining strain of experiences about the trials and difficulties in the way to heaven. Another of a different spirit followed, who said: "I see our brother who has just sat down lives in Grumbling Street. I lived there myself for some time, and never enjoyed good health. The air is bad, the houses bad, the water bad; the birds never came and sang in the street, and I was gloomy and sad enough. But I fitted. I got into Thanksgiving Street, and ever since then I have had good health, and so have my family. The air is pure, the water good, the houses good; the sun shines in it all day; the birds are always singing, and I am as happy as I can be. Now I recommend our brother to 'fit.' There are plenty of houses to let in Thanksgiving Street." — Christian Intelligencer.

For sweet hopes born and for sorrows dead;
For true songs sung and for fond words said;
For the ready cup, for the daily bread;

For the race that the faithful have run;
For the bitter strife, for the battle won;
For brave deeds planned and for brave deeds done;

For the truth that liveth forevermore;
For mercy's graciously open door;
For the light that shines from the other shore, —

Give thanks, give thanks! Lo! the Spirit saith,
Let everything that hath voice or breath
Give thanks for life — for life and death.

— Charlotte Perry.

What is a harvest season? It is death, but a fruition. It is stripped fields, but barrelled apples; stubble in the field, but wheat at the mill; out-of-doors a naked world, the summer things all gone, empty nests clinging to the boughs, brown leaves swinging their last hour in the wind or rustling crisply under foot; and, indoors, thanksgiving for the populations saved again, and for glad homes nestling closer. Fruition and a death. That does not mean success becoming failure then. The dying is part of the success. The loyal leaves — they would resent a funeral sermon preached or dirges sung above them. Their very last word, their death-murmur, is *Life*. "We have not been destroyed," they say. "We have been fulfilled in fruit that we have made. In it we have eternal life." — Rev. W. C. Gannett.

We are all much too prone to forget God's benefits. We have excellent memories for all our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us all the more forgetful of the Giver of them all. But it is our duty to remember to be thankful. It is simply because we are not more thoughtful that we are not more thankful. If we think we cannot but thank.

We have read of a father who one winter's night was walking along, hurrying toward home with his little daughter at his side. Suddenly she said to him, "Father, I am going to count the stars." "Very well," he said, "go on." By and by he heard her counting — "two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five. Oh, dear!" she said, "I had no idea there were so many!" Just so have you never said within your soul, "Now, Master, I am going to count Thy benefits," and soon found your heart sighing, not with sorrow, but burdened with goodness, and saying to yourself, "I had no idea that there were so many?" — Rev. G. B. F. Hallock.

"Lips say God be pitiful,
That ne'er said God be praised."

sang Mrs. Browning, crystallizing in a couplet a truth which every day's lack of gratitude to the generous Giver of all our good bears sorrowful witness. Our impulse in trial and pain is to call for help; in extremity we clamor for relief; in peril and darkness we lift up our hands to the heavens. Not always do we render the tribute of thanks to Him who so bountifully spreads our tables, so wonderfully guides our way, and so instantly aids us in our time of need. When have we ever gone to Him in penitence and faith and been denied? When shall we ever get to the end of the mercies which make the outgoings of the morning and the evening to rejoice? Yet in our private devotions we sometimes forget to acknowledge our obligations to God, and as a people we have occasion to be reminded, as we are by the feast the fathers set, that our national life and institutions are tokens of His watchful care and ceaseless wisdom.

In considering thanksgiving as a means of grace, ought we not to make a special note of all from which we have been saved in the things that have not happened? How safe have been our journeys! How free from accident the tenor of our lives! How protected have been our homes! How long an immunity have we had from sickness, and how seldom has the angel of death spread his wing of darkness over our threshold! Yes, thanks be unto God for the sorrows we have not had to bear, for the calamities that have not fallen upon us and ours!

If they had cause for thankfulness
Who crossed the bitter sea
To build within the wilderness
The altar of the free,
Who paused amid their bread of tears
In exile and in pain,
To praise the God who hushed their fears
And gave them sun and rain,
And seed that pierced the rocky soil,
And harvest ere the snow —
If they were glad, 'mid grief and toil,
Our fathers, long ago,
Oh, what rich chord of nobler song
Should we this hour uplift,
On whom so swift love's favors throng,
Father, from out Thine open hand
Through all our borders wide,
Drop bounties on our smiling land,
No prayer of want denied.
Receive our thanks that seek Thee, Lord,
Our words are weak to say
Praise God from whom all blessings flow,
Our heartfelt psalm this day.

— MARGARET E. BANGSTER, in *Congregationalist*.

MILDRED'S "OBSERVATION."

Mrs. O. W. Scott.

"MOTHER, shall you have a turkey for Thanksgiving?"

Mrs. Hart turned toward her daughter. "Why, of course," she replied. "Don't we always have one?"

"Yes," said Mildred, who was burnishing silver beside the kitchen table, "but Ben and Lottie being away, I thought we could hardly dispose of one."

"It's our turn to have your Grandmother Hart. That makes four."

"But father always buys a big turkey. I'll tell you how it is — I want to invite a family of children."

"A family of children!" echoed Mrs. Hart.

"Yes. Miss Winthrop says we must 'observe' — that is, we must study psychology from the children themselves. All the class but me have little brothers or sisters or some bright child to study. Those that live in the city can go to a North End kindergarten or some such place. But poor I! I seem to be left to catch my own specimens."

"Well," said Mrs. Hart, meditatively, "we haven't many children right here at the Corners, but you might borrow Mrs. Lawton's Ida or the Sawyer twins."

Mildred laughed. "Yes, and they would come in best clothes and best manners. I don't want them, nor do I want rude children from the street, but some real natural children who would be glad of a good dinner and a good time."

"Where'll you find 'em?"

"You know cobbler Johnson down near the blacksmith's shop whose wife died a year ago? There are five children, and the oldest is in Sue Winter's Sunday-school class. She's a quaint girl, Sue says, and almost worn out taking care of the others. She's only twelve. That's the family I want."

"Why, certain. I remember Kate Dinmore, she that was Johnson's wife. Every-

body marveled when she married that poor shack." Mrs. Hart had a true New England woman's contempt for shiftlessness, but the next moment she added: "Of course we'll have 'em if you say so; but they'll tire you to death, Milly."

"O mother!" Mildred held a spoon aloft as she tried to express her feelings. "People who study Froebel don't find children tiresome. A true kindergartner is 'one to whom everything the children do or say has become a sign.'"

Mrs. Hart's broad shoulders shook as she opened the oven door to conceal her smiles. But her motherly heart ran ahead of the science she did not yet understand, and she said heartily: "Maybe I don't know all the signs, but if they eat real good I shall know that's a sign they're hungry. We'll give 'em a good dinner anyhow. I wish your Grandmother Hart might see fit to help 'em a little."

Mrs. Hart sighed as she said this, for "old lady Hart," as she was called, was very fond of her money. Mildred's kindergarten course was expensive, and her father had only "expectations" in the old homestead, while the small profits of his country store hardly met extra bills. But Grandmother Hart frowned upon Mildred's "notions." "Haden't folks brought up children in the good old times without books to tell 'em how?" So she drew her purse-strings a little tighter and would hear none of the sweet philosophy which was opening a new world to Mildred.

Thanksgiving morning came, and with the ringing of bells Mr. Hart and his wife went to church, leaving the turkey in the oven and other good things ready for flashing touches. Mildred had hardly arrayed herself in the pretty blue gown which made her "pleasant for the children to see" — a bit of kindergarten logic — when a great commotion at the back door drew her attention. Her family had arrived. The cobbler, a small, lame and threadbare man, was just extricating the baby from its dilapidated carriage as she opened the door. It was this vehicle bouncing up the back steps which had announced their coming.

"I'm so glad to see you! Come right in," and Mildred smilingly ushered them into the kitchen. As they entered, Mr. Johnson announced them: "Eloise Maud, Romeo, Flora Belle, Mortimer and Pansy," and then, excepting the baby, accompanied with a stiff little bow.

"I was up 'most all night gettin' 'em ready. My companion always did for 'em," said the father, mournfully, "but I was willin' to lose sleep to oblige you. Now I hope you'll enjoy 'em."

"I'm sure I shall," Mildred replied. "And now I will entertain them, and you shall take this easy chair in the parlor until papa comes. Here are the latest papers."

The cobbler sank wearily into the chair to enjoy what he considered well-earned repose. Eloise Maud looked at him wistfully, but soon rallied to say, bravely, "I'll help with the children, Miss Hart, and keep 'em from breakin' things."

Eloise Maud wore an outgrown dress which gaped where hooks and eyes had parted company across her shoulders. Mildred put a loving arm around her.

"You're to have a play-day yourself, my dear," said she.

"Weza, Weza, what smells so good?" interrupted Mortimer, pulling the little mother's hand.

"They all call me 'Weza,' she explained; then whispered, "Sh! if you ask questions, you'll have to go straight home."

"But he must learn by asking questions. Come into the kitchen, dear, and I'll show you what it is," and Mildred took the child's hand.

The rest trooped after — all but Pansy, who sat upon a soft rug in a state of speechless bewilderment.

Opening the oven door, Mildred showed them the great juicy bird sizzling and browning within.

"It's a turk!" chuckled Romeo.

"Wish't he'd hurry up and get d-u-n, done," added Flora Belle.

Mortimer's small nose was dilating appreciatively. "Say, why can't you let the door stay open so we can smell more?" Mortimer had one of those loud, explosive voices, which when fully grown serves so well on a man-of-war; but Mortimer also had large, soft brown eyes, now lifted pleadingly.

"Morty, she couldn't," whispered Eloise, much mortified.

"Then tell me what that brass smoke pipe's for," pointing to the tank behind the stove. "Do you have two smoke-pipes? Ours wiggles. Can I wiggle that?"

"You mustn't touch that — it's hot. This small pipe carries the hot water from

it to the sink over there," Mildred explained.

The small American instantly comprehended.

"Can I let 'er run just once?"

Here was an awakening, inquiring mind. Mildred turned the faucet, and Mortimer clapped his hands. "It's all steamy! O Flora Belle, wish't I had your White-toes here."

"Weza, he sha'n't touch my kitty, shall he?" cried Flora.

Mildred interposed. "You wouldn't make a poor kitten suffer, would you, Mortimer?"

The brown eyes studied her face.

"Would it hurt worse'n cold water? Big folks drowns 'em in cold water, don't they, Rome?"

"Yes," Romeo admitted, "but I don't care for cats. I want a book — a big picture book."

"He makes pictures, Romeo does," Eloise explained — "men and dogs and horses — real beautiful."

"I have a book all ready for him, and pencils and paper. Will you make me a picture, Romeo?"

The boy's answer was lost in a sudden outcry from the parlor. Pansy, in making a tour of the room with the aid of chairs and sofa, had discovered a bit of yellow silk, gaily trimmed with soft fluffy balls, which she had pulled vigorously. Alas! upon its centre stood a dainty bit of statuary, Mildred's only specimen. This had fallen, hitting Pansy's cranium on its way to the floor, where it broke into a score of pieces. Mr. Johnson, suddenly aroused from a nap, was rubbing the child's head when Mildred and the children reached the scene of action.

"I shouldn't s'pose you'd a' left your image there when you knew Baby was comin'," said he, calmly. "My companion kept things that broke easy up out o' the way."

The hot blood had rushed to Mildred's cheeks when she saw her lovely "Truth" in ruins, but the cobbler's view of the case led to quick self-control.

"I ought to have done so," she said, meekly, receiving the fragments of her "image" from the children's helpful hands.

"Seems as if Providence meant I should get another companion," murmured the cobbler, watching her admiringly as she bore away the wilted Pansy in search of arnica.

Meanwhile Mortimer and Flora Belle had found the piano in the sitting-room, whose bay window was filled with playthings — the pretty kindergarten "gifts," balls, cubes, and spheres — together with Mildred's childhood toys, for their express benefit. But Flora Belle loved music, and with blue eyes uplifted and lips parted rapturously, she brought her little hands down again and again upon the ivory keys. Mildred gave the baby to Eloise, and the next moment held the little trespassing hands. "You mustn't pound like that. Wait till Pansy has her nap and I'll play for you," she said.

"Don't want you to. I can make the music go myself," was the happy response.

"But you mustn't," and Mildred hastily closed the piano.

"God won't love you if you do so," said Flora Belle, her big blue eyes filling with tears and her round chin quivering.

"She always thinks God is on her side," explained Eloise.

Mildred hugged the small sinner. "So He is, but she must try to be good. If we touch the keys gently then the voices under them will answer softly and sweetly. If we pound them, then the voices scream."

"Some like folks, ain't they?" said Eloise, shyly.

Mildred had the old family cradle with soft pillows ready for the baby, and, after drinking a cup of milk, she was deposited therein. According to the program, she was to go to sleep while Mildred sang

"Rock-a-by-baby and go to sleep,
The little star-lambs will sleepy grow;"

but Pansy wailed and sobbed until Eloise came to the rescue.

"I knew she wouldn't. She won't rock to sleep nor sing to sleep 'less I have my hand on her." Then, leaning over, she placed her hand upon the heaving little body and swung the cradle vigorously. Struggles and sobs finally subsided, and Eloise straightened her spine painfully.

"You see, some babies is different from others. It tires me awful, but I have to do just that way nights and days." She stooped again to kiss the tear-wet cheek. "I try to do the best I can, so mother won't be 'shamed of me. I guess she knows, don't you?"

Mildred could not answer the overtaxed

little creature just then. It was a relief when the front door opened to admit her father and mother and Grandmother Hart.

"What a long, long sermon you must have had!" she said.

"No, it seemed uncommon short," replied her father.

"Have you started the potatoes and squash, Milly, and did you baste the turkey regular?" asked Mrs. Hart.

"O mother! I'm afraid I haven't kept my mind on the dinner. I'll help you now," and Mildred started for the kitchen in a bewildered fashion.

Her mother laughed. "No, you go and observe. I guess there's some 'signs' in the bay window that you'll want to tell the class about."

Yes, Mortimer and Flora Belle were struggling to gain possession of the same toy, while "Weza's" patient face wore a pained and terrified expression.

"Miss Hart, Rome's done a dreadful thing. He's rubbed Napoleon's head off. See!"

"Old hyp! Old hyp! that's what he was," ejaculated the boy, glancing doubtfully at his hostess.

"Why do you think Napoleon was a hypocrite, Romeo?" she asked.

"Cause he p'tended to be the biggest man on earth, but he— he let all the men be killed, and never thought 'bout the mothers."

The boy's face was crimson, but the toe of his worn boot pushed stubbornly into the carpet, silently confirming his opinion.

"What you goin' to do to him?" rang out in Mortimer's best storm-tone, while his mild brown eyes searched her face.

Mildred took the book and sat down quietly, hardly noticing that Grandmother Hart seated herself close by at the same moment. The face and cocked hat of the hero had been completely effaced by a wet and indignant finger. But Mildred, faithful to her new belief, saw in it signs of a tender, loyal heart that thought of the sad, sad mothers of that olden day. But she said a few words about observing the rights of other people, and told them how she prized that book, now so defaced. And Romeo, listening, assured her: "I didn't think what I was doin', honest!"

Then followed a quiet half-hour, and Mildred told the story of the first Thanksgiving, which she had carefully prepared. They built log cabins and Indian wigwams with the "gifts," they held "pow-wows," they watched for a ship coming from old England, and when finally it came careering across the rug, propelled by careful Eloise, Mortimer shouted: "It's a comin'! Now they'll have enough to eat!" and nearly stood upon his head for joy.

What dinner meant to Mildred's "family" can be better imagined than described. To sit at the table, beautiful in white and blue and silver, to share in a delicious brown turkey with "heaps of stuffin'," to see the cranberry jelly shaking mirthfully beside a crisp bouquet of celery, to eat all they could, and then have mince pie, pumpkin pie, nuts and oranges begging to be eaten, was almost too much for one day.

"Bless their hearts! Give 'em all they want," said Mrs. Hart, her eyes shining suspiciously as she watched their eager faces.

"We never had a real Thanksgivin' before," said Eloise, apologetically.

After dinner there were quiet games, finger plays and songs, and the children behaved like so many angels in reduced circumstances. Romeo drew some remarkable dogs and horses upon a small blackboard, which even Grandmother Hart examined with interest. When Pansy awoke the old lady volunteered to feed her; which she did, notwithstanding her best black gown.

"I don't believe she's fed a baby since you was one," said Mildred's mother.

It was a happy and grateful family which finally departed, laden with the good things they had not mastered at dinner.

"We'll come again next Thanksgivin'," was Mortimer's last ringing call from the corner of the street.

"Let's see. Did that man Froebel keep you from getting tired, Milly?" queried Mrs. Hart, as Mildred sank upon the sofa.

"Tired? I never was so utterly tired before—just empty, you know. But I'm glad we had them, and I've learned, oh, so much psychology!" Mildred paused to laugh almost hysterically, but added soberly enough a moment later: "If I had money, Eloise should never have to mother those children. She ought to be in school; she's growing old and bent, and I think it's a shame!"

"I s'pose Aunt Nabby Allen would be glad to do for 'em for a home, and maybe a

dollar a week," said Grandmother Hart, musingly.

Mildred turned upon her with glowing eyes. "Would you? Could you? Oh, that's a splendid idea!"

"I s'pose you'd rather have some of your bills paid," returned her grandmother, rather coldly.

"No, truly no," and Mildred ventured to grasp the soft wrinkled hand upon the chair arm. "Do this beautiful thing for the children, and I'll be satisfied."

A quiver of feeling passed over the keen old face, as she replied: "Maybe there'll be enough for both; but don't get nervous, child."

It was still later, after the old lady had gone, that Mrs. Hart said: "Well, Milly, if it all turns out according to the signs, we'll invite a family every Thanksgiving Day."

"To observe?" queried Mildred. Mrs. Hart laughed. "Yes, to observe." *Brookton, Mass.*

GIVING THANKS.

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praise this Thanksgiving Day!

For our harvests safe ingathered,
For our golden store of wheat,
For the cornlands and the vineyards,
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By Thy bounty full and flowing,
Take our praise this joyful day!

For the dangers to the nation,
Warded hence by sovereign love,
For the country, strong and hopeful,
Songs arise to God above,
Never people called and chosen
Had such loving-kindness shown
In Thy heaven who safely stay,
Therefore, praise to the throne!

For our dear ones lifted higher
Through the darkness to the light,
Ours to love and ours to cherish
In dear memory, beyond sight,
For our kindred and acquaintance
In Thy heaven who safely stay,
We uplift our palms of triumph,
Lord, on this Thanksgiving Day!

For the quiet, uneventful,
Blessed progress of our lives,
For the love of friends and neighbors,
Parents, children, husbands, wives,
For the ever-present knowledge
That our Saviour is our own,
On this day of giving Thanksgiving
Praise rise to reach the throne.

For the hours when heaven is nearest
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage in the way,
Take, O Friend, unseen, eternal,
Praise this Thanksgiving Day!

— Christian Intelligencer.

Boys and Girls.

JACK'S RELATIONS.

A Thanksgiving Story.

Mabelle P. Clapp.

[The author of this story, early on Sunday morning, November 7, "went away" to the heavenly country, the inhabitants whereof never say, "I am sick." For several years confined to her bed, a helpless sufferer, unable even to use her hands, yet the indomitable spirit of this lovely, gifted girl triumphed over the limitations of the flesh, and from that darkened chamber poured forth a stream of comfort and cheer to a hardened, sorrowing world. Many of her best verses and stories have appeared from time to time in the columns of ZION'S HERALD.—Ed. Home Department.]

JACK DUNSTAN was wandering aimlessly about the cornfield with his hands thrust deep in his diminutive pockets and his cap pulled over his ears. It wasn't exactly a cheerful place, that cornfield, in the chill dusk of a November day, with the wind rustling drearily through the fodder-corn still standing in the lower corner of the field, and moaning and sighing in the twisted branches of the old apple-tree, but then, Jack wasn't cheerful either, and that made a difference.

Thanksgiving was coming, and already the children in the district school had begun to talk about and plan for the great event. That very day Jack's own particular chum, Tommy Sprague, had shouted to him as he was running home after school:—

"I say, Jack, who you going to have at your house to dinner, Thanksgiving Day? We're going to have grandpa and grandma, and Uncle Joe, and Aunt Mary, and Molly and Ted, and—I say, Ja-a-a-ok!"

But Jack sped on as fast as his sturdy legs would carry him, for there was a big lump in his throat and a suspicious moisture in his eyes, although, of course, he didn't feel like crying. Of course not—he, a big boy almost seven years old! Only he didn't

want to talk to Tommy just then—that was all. So he had climbed over the stone-wall into the cornfield, with never a word for Towzer, who came racing across the field to meet him; and there he had been ever since, too dejected even to whistle; and when Jack couldn't whistle, matters must be very bad indeed.

"Oh, dear!" he sighed at last, sitting down on a big stone and putting both arms around the dog's neck. "I do wish I had some 'lutions'!"

Towzer looked deep into the wistful blue eyes so near his own, and gave a low whine, as much as to say, "Why, what do you call me?"

"I know it, old fellow," with a little hug; "but I mean some 'lutions to come to my house Thanksgiving Day, like what Tommy Sprague has. Why, I'd rather have a grandpa, or a grandpa, or a cousin, or somebody, than—than to have skates for Christmas, really and truly I would, Towzer."

It did seem hard when that turkey was so fat—Jack knew just how fat he was, for hadn't he been feeding him, two or three times a day, for more than two weeks?—and when his mother could make the best pumpkin pie in the whole neighborhood, that only Jack and his father and mother, and perhaps the minister and his wife, should sit down to the table on Thanksgiving Day.

Jack knew just how it would be. The minister would ask a long blessing, and then Farmer Dunstan would cut the turkey, and, oh, how good it would smell!—Jack brightened a little at the thought of it—but afterwards they would all go into the front room, and the minister's wife would ask Jack how he was getting along in school, and if he liked his teacher; and the minister would pat him on the head and say he hoped he was a good little boy and went to Sunday-school, and then when it began to grow dark, they would go home. After supper perhaps Jack and his father would pop corn by the big open fire in the kitchen, and that would be good fun, but—and Jack ended as he had begun—"I do wish I had some 'lutions.'"

Just then a big snowflake fell on Towzer's shaggy coat, followed by another and another, and Jack, forgetting all else in his delight, jumped up, shouting, "Hurrah! it's going to snow; and we'll have some coasting for Thanksgiving after all! Come on, Towzer, let's race for home!" and off they went, dog and boy, pell-mell towards the house.

It was supper-time before he thought of Thanksgiving Day again, and then he said suddenly: "Muvver"—Jack never could remember his "tha" when he was very much in earnest—"why don't I have some 'lutions'?"

"Well! well!" laughed Farmer Dunstan. "What do you call your mother and me?"

"Oh, I don't mean that kind, farver. I mean 'lutions that come to dinner Thanksgiving Day, an' laugh, an' play games, an' sing songs, an' go driving off after dark, shouting 'good-bye' all the way down the road. That's the kind I mean, farver, like what Tommy Sprague has. Why didn't I have some, muvver?"

"Well, you see, my dear," replied his mother, "Grandpa and Grandma Dunstan died when father was a little boy, and you were too young to remember my own father and mother, and"—

"So you see, Jack," broke in his father, hastily, "you'll have to put up with your mother and me. But I tell you what! You ask Tommy to come over here the day after Thanksgiving, and I'll take you two boys and the double-runner up to Copp's Ridge. How will that do?"

"Oh, jolly!" shouted Jack, clapping his hands and running to the window to see how fast the snow was making.

Late that night Jack overheard his father and mother talking in an adjoining room.

"I suppose it's foolish, John, but Jack's question has troubled me all the evening. I can't help thinking about your sister Susan, all alone in that big house in Boston, and we only sixty miles away. She's the only relation the child has, John"—Jack pricked up his ears at the sound of the word "relation"—"and it does seem as though she ought to be with us on Thanksgiving Day."

"I know it, wife, I know it; but what can I do? Sister Susan vowed she'd never step foot inside this house till I'd take back those words I said about Ned Brewster before she married him—that he was in the devil's own business running that big wholesale liquor store in Boston, and that no good would ever come to him or his from it. He's been dead and gone these

ten years, poor fellow, but I ain't seen my way clear to taking back those words, and Sister Susan's terrible set. She won't answer my letters, and"—

Here his father shut the door and Jack heard no more; but before he went to sleep again, he knew what he was going to do with the five-cent piece in his own little purse.

It was the week before Thanksgiving, and Mrs. Edwin Brewster was listlessly turning the leaves of a magazine, while her maid brushed and arranged her hair. Glancing into the big mirror in front of her, she saw the dimples at the corners of Kate's mouth, that broke into a laugh as she caught her mistress's eye.

"Well, well, Kate!" It must be confessed Mrs. Brewster spoke a trifle sharply, for the Thanksgiving "feel" in the air only made her the more conscious of her own loneliness. "What are you laughing at?"

"Nothin', marm," said Kate, soberly enough this time. "I was just thinkin' of somethin' brother Tom told me last night. He's a letter-carrier, you know, and yesterday there came to the office the cutest letter from a small boy who wants somebody to come to his house on Thanksgiving Day. I think Tom said his name was Jack Dunstan, and—oh, what is the matter, marm?" Mrs. Brewster had turned suddenly very white.

"Nothing, Kate, nothing whatever. Go on with your story."

"There isn't anything more to tell, only Tom says he's awful sorry for the poor little chap, for they can't find out where the letter belongs, 'cause it was only directed to 'Sister Susan, Boston.' Is it the new silk or the satin today, marm?"

"The satin," answered Mrs. Brewster, shortly; and then there was silence until she said: "Do you suppose I could see that letter, Kate? I used to know a Jack Dunstan and my name is Susan. It is just possible that it is for me."

"I don't know, marm," answered Kate. "But Tom's comin' up here tonight, and I'll ask him, and he'll do the best he can for you."

There the matter dropped, but the next day, between laughter and tears, Mrs. Brewster read, in a big childish scrawl:—

DEAR SISTER SUSAN: Won't you please come to my house Thanksgiving to dinner, 'cause I do want som 'lutions so bad, and my mother says you're the only one I got. Do com, the turkey's awful fat an' you can have my saucer pie.

Your little friend,
JACK DUNSTAN.

What had come over Jack that bright Thanksgiving morning? He wandered aimlessly about from one window to another, and not even the fine coasting could tempt him away from the house. Towards noon his parents heard him shouting: "Sister Susan's come! Sister Susan's come!" and rushing to the window, they saw, to their amazement, a stately lady just alighting from the depot-sleigh.

"Well! well! well!" was all Farmer Dunstan could say, as he strode down the path; but his voice shook as he grasped the hands of the lady, who looked at him sharply and said briskly: "So you haven't forgotten Sister Susan after all? That's good! Now where's that blessed boy?"

"Here I is, Sister Susan! Here I is!" piped Jack from the door-step, where he was hopping about first on one leg and then on the other. "Oh, I's so glad you's come!"

Such a merry, happy Thanksgiving Day as they had; and when the fun and frolic were all over, and Jack had been tucked up in his little white bed for the night, there was a quiet talk in the cozy, firelit kitchen.

"I'm not a woman of many words, John," Mrs. Brewster said, "but I've had my share of trouble, and—I see things different from what I did thirty years ago. Suppose we let by-gones be by-gones, and I'll pay off the mortgage on the old place, and you give me a right to a share in Jack's love and happy boyish life. There, there, don't thank me! It's all that blessed boy's doings. He's so exactly like what you were, John, at his age, when mother died. Do you remember, John?" the brisk voice trembled and broke. Then, turning to Mrs. Dunstan: "Do you suppose, Mary, it would disturb Jack if I were to alip in and give him another good-night kiss?"

"Not a bit," said Mrs. Dunstan, heartily; but Jack opened his eyes at the touch of his aunt's warm lips on his forehead, and murmured, drowsily: "Oh, I's so glad you've come, Sister Susan! I's so glad you've come, 'cause now I's got a 'lution!"

West Roxbury, Mass.

Editorial.

THE NEW ENGLAND TYPE OF
THANKSGIVING.

THANKSGIVING DAY is an anniversary of comparatively slow development. At first almost local in its observance, it grew from this small beginning to sectional recognition; but not till many years after its inception did it become actually a national anniversary. It is a good example of the principle of evolution applied to institutions—a survival of the fittest; the slow, sure, progressive establishment of an idea which, especially, demands recognition in a national life so marked by providential guidance as our own—the idea of gratitude to a Divine Leader and Helper.

This was the New England conception of the day whose origin dates back to the time of the Plymouth colony; and to the present time this vital, fitting conception has survived. The reverent, serious, strong, religious idea of the day cherished by our forefathers, and transmitted to their children, has remained, and has impressed itself upon the national anniversary wherever observed; so that, whether the American citizen celebrates Thanksgiving in Massachusetts, in Alaska, or in India, its observance is substantially the same, not only in spirit, but also in form. The New England type of Thanksgiving Day is everywhere adopted; and the closer the observer of the day can come to reproducing the old-fashioned customs and accessories, the better contented he is.

There is something so wholesome, so winning, so sweetly appealing, about the good old New England Thanksgiving Day, that no American with a sense of true patriotism, a conscience, and a love for God and man, can resist its charm. The sound of the village church bell; the reverent yet glad-faced groups wending their way to the white meeting-house on the hill; the Thanksgiving sermon and hymn; the family gathering at the old homestead; the bounteous feast, enriched with all the wholesome wealth of the harvest season; the afternoon of reminiscence and storytelling around the cheerful hearth; the evening of games and merry-making—what an appealing, winning picture it all makes! What true American could wish to participate in any other observance of the beloved anniversary? All the sweetness, the genuineness, the poetry, of the best type of American life are bound up in this good old New England conception of Thanksgiving Day. And all native Americans feel themselves to be in essence New Englanders; for was not New England the birthplace of the nation, and have we not all simply scattered therefrom like birds from the home-nest?

What a cause for national thanksgiving it is—among our other causes for gratitude—that the whole American people is disposed to cling to this wholesome, God-fearing, New England type of Thanksgiving Day, thus perpetuating it as an anniversary of true love to God, to country, and to fellow-man! Time has sufficiently established, we think, the permanency of this type of observance. As long as the nation survives, this annual feast unto the Lord will turn the hearts of our people unto Him who has guided us through all national perils and brought us out into the large place of supremacy and power. The New England type of thought and of character, embodied in this cherished American anniversary, has always, thank God! made itself felt wherever in this broad land of ours the hand of man has raised an altar or planted a hearthstone. And may God grant that the spirit of reverence and the spirit of good citizenship may abide together in the hearts of the American people forever!

PERSONAL THANKSGIVING.

THANKSGIVING DAY is, of course, primarily a national anniversary, in the celebration of which the remembrance of the nation's blessings rightly constitutes the chief occasion of gratitude. We thank the God of the nation, the God of our fathers, for our preservation and prosperity as a people; for the maintenance of our unique national institutions and the great principle of liberty upon which all are founded; for our religious privileges; for our educational institutions; for our upright and honorable rulers; for the harvest of the year; for peace, plenty and contentment throughout the land. Gratitude for these common and universal blessings forms the burden of our Thanksgiving psalm. And it is no empty or formal

tribute of praise, for every true citizen feels deeply the inestimable blessing of this continuance of Divine favor upon the nation from year to year.

But there is, or may be, another element of gratitude in this psalm of praise that goes up to our Heavenly Father from the hearts of the people, every year. The personal element should not be forgotten or excluded. The individual heart should offer up its sacrifice of thanksgiving for the personal and special blessings which have crowned another year of life. There are so many of these personal blessings which are shared in common by the community, and yet are not included, customarily, in the ascriptions of gratitude which go up in public from the nation. The continuance of health and reason and the ability and opportunity to labor; the preservation of the family circle, of family ties and affections; the new joys of new loves; the success of cherished plans; the prosperous development of private enterprises—these, and how many other personal blessings, must be added to the sum of human gladness that has accumulated during the year. Let not the remembrance of them fail, when we are lifting up our hearts in gratitude, at this Thanksgiving season, to the Giver of all good.

And the innumerable special blessings of each individual—how utterly beyond all estimate, or even mention, are they! Some writer has said that private celebrations are the only ones in which there are no reluctance, reservation, or perfunctory enthusiasm. General rejoicing often touches one in a remote and indefinite way. It is like the forward movement of an army, to which the soldier responds, not so much because he understands and is thrilled by the movement, as because he is ordered to advance, and his comrades are all advancing. But the rejoicing of an individual for direct personal blessing is as spontaneous and whole-souled as the joyous romping and racing of children let out to play.

Every one of us, no doubt, has some special blessing for which to be grateful at this Thanksgiving season. This is not saying, of course, that special sorrows may not have come into our lives also. It is a rare year indeed which does not bring a human soul some grief. But along with the sorrow, or without the sorrow, as may be, each of us has some special blessing to be thankful for. It is the evidence of the good God's special, loving thought of us. For that blessing, or those blessings—for the Lord is bountiful in His loving-kindness—let us be specially and prayerfully grateful at this season, sacred to Thanksgiving. The Lord loveth not only a cheerful giver, but a cheerful and happy receiver. And for that which has come to you, during the past year, as the special message of His love, let your heart add to its psalm of gratitude these reverent words: "Lord, who hast blest me, underserving, in this my heart's desire, accept the earnest gratitude which consecrates me to Thy service anew!"

THE INNER LIFE OF TENNYSON.

NOT always have the heirs of fame been in an equal degree the favorites of fortune. "If you listen to David's harp," says Lord Bacon, "you will hear as many hearse-like airs as carols, and the pencil of the Holy Ghost has labored more in describing the afflictions of Job than the felicities of Solomon." That the discipline of sorrow, pain and conflict is necessary to the noblest triumphs of art, literature and religion, quite as much as intellectual culture, capacity and toil, the recently published "Life of Tennyson" reminds us anew. The troubled years of his early manhood were, in most respects, the antipodes of the comparatively tranquil, prosperous and honored latter half of his life, and yet of this contrast few outside the circle of his most intimate friends were aware till now. True from childhood to his native instinct and predestined vocation as a poet born, he was not to reach his divinely designated goal but through much tribulation. The story now recited by filial reverence to the listening ears of the world is as much an apocalypse as a memorial, and is chiefly interesting for the light it throws on the poet's inner life and on those circumstances and conditions which were mainly contributory to the making of the man.

The world has long shown an appreciative acquaintance with Tennyson's poetry. It has known next to nothing of the strange and trying experiences which brought depth of soul and clearness, quickness and breadth of spiritual vision to the

poet, fitting him to be the true and trustworthy interpreter of the best life, thought and purpose of his age. Milton, contemplating across the distance of many years his great effort which was to give us "Paradise Lost," aspired, as he tells in his "Areopagitica," to be himself a noble poem. Tennyson's conception of the poet's calling was much loftier than Milton's—as much loftier as his age was nobler and more responsible; and he shrank not from the painful moral and intellectual discipline which was to qualify him for an acknowledged leadership in "the choir that cannot die."

Shadow more than sunshine fell upon the threshold of his life. One of twelve in a poor country clergyman's family, he could claim no more than his share of parental affection, solicitude and aid—though happier is the child who is cradled amid the ennobling and refining influences of a scholarly home than the child who is early dazed by the vulgarizing glitter of irresponsible wealth. His first ventures in that department of literature in which he was to shine for half a century as "a bright particular star," brought him few friends, little money, and still less encouragement. Early meeting the woman designated by Heaven, as he believed, to be the companion of his life and toils, he waited for her with uncomplaining hope and patience for more than ten weary years. At thirty-five he found himself by bad investment involved in financial ruin. Crestfallen, crushed, the victim for a moment of a dire despair, his great physical strength—the envy of his fellow-colleagues at Cambridge—at last succumbed to disaster.

"Woe cluster; rare are solitary woes;
They love a train; they tread upon each other's heels."

Then suddenly the clouds parted and the sky above his head grew clearer than ever. An influential friend interceded on his behalf with the administration of the time. Sir Robert Peel, then prime minister, had never heard of Tennyson, but was induced to read his "Ulysses." Being impressed by the beauty and power of the poem and having at his disposal a pension of £200 a year, he gave the bounty of the state to the man who by his timely sympathy was to survive financial misfortune and physical breakdown to celebrate in song for half a century those very principles of political freedom, justice and integrity which were so dear to the heart of the great statesman and for which he sacrificed so much.

Though from this point—about 1844—the path of the poet's outward life lay more in the sunshine, material prosperity, fame and honor never effaced the deep marks of the early self-restraint, struggles and disappointments. That discipline gave him self-mastery, self-poise, and a firm and sure vantage-ground from which he interestedly but calmly surveyed the social, political, intellectual and religious movements of the eventful generations through which he lived. He sang of freedom and immensity aided by his song, as Whitier did, the popular enfranchisement which is perhaps the most notable feature of the century whose annals his name adorns. He rejoiced in every step of genuine progress, but hoped that reverence and religion might not be left behind in the rapid march of truth and science. As early as 1842 he sang of the Son of God:—

"Thou seemest human and divine,
The highest, holiest manhood Thou;
Our wills are ours, we know not how;
Our wills are ours, to make them Thine.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they!

"We have but faith, we cannot know;
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before."

This simple but profound faith in the eternal and unseen was reaffirmed, as occasion offered, to the end of his days. In later life he expressed himself amid the confidences of the family circle thus: "Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the spiritual the only real and true. Depend upon it, the spiritual is the real; it belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence, I could believe you; but you never, never can convince me that the I is not an eternal reality, and that the spiritual

is not the true and real part of me." "He spoke," adds his biographer, "with such passionate earnestness that a solemn silence fell on all as he left the room."

The man who in his work as a poet was one of the most notable embodiments of the century's culture, was in his inner life and convictions one of the noblest examples of its faith and religious fervor.

Christianity in Earnest.

THE National Convention which will assemble this week (Thursday evening to Saturday night) at the Bromfield St. Church in the interest of our City Missions, should be a source of inspiration to our pastors and people. We have just received a copy of the histories of the various city societies represented by this convention, and from beginning to end it reads like a heroic chapter in primitive Methodism. There is no doubt about it, these men are at the front. The smell of powder is on their garments. The lines of battle are set in their faces. They brook no defeat. The prophecy of victory rings through every utterance. It is doubtful if any movement in Methodism outranks this in its unselfish devotion. The self-sacrificing interest with which it takes hold of the hardest problems and finds its companionship with the outcasts and the poor, is inspiring. These devout workers come from the haunts of vice and the fields of famine with thoughts too deep for common utterance. Only those who know such fields could appreciate their thoughts or understand their speech.

Henceforth our denomination cannot overlook the submerged sections of our cities lest they overlook, also, some of the choicest men and women of our faith. In the name of their Master they are there that individuals may be saved and communities redeemed. We rejoice at the coming of such men to our city. Let us crowd their counsels, encourage their efforts, stay up their hands, and, most of all, for our own good, breathe in their spirit. That the old Bromfield St. Church may be filled at the two evening services, we need not exhort—it doubtless will be; but let it be a place of inspiration as well as of interest to our progressive preachers and earnest, intelligent laymen from its beginning to its close.

Personals.

—Bishop Foss and Dr. Goucher arrived at Naples, Thursday morning, Oct. 21.

—Bishop Cranston will preach at the Centre Church, Malden, Sunday morning, Nov. 20.

—Rev. Robert Forbes, D. D., has been made presiding elder of Duluth District, Northern Minnesota Conference.

—Bishop J. N. Fitzgerald has been elected president of the Ocean Grove Camp-meeting Association, to succeed the late Dr. E. H. Stokes.

—Mrs. Frank A. Arter, of Cleveland, O., has been elected corresponding secretary of the Woman's Home Missionary Society of the East Ohio Conference, in place of Mrs. M. C. Hickman, removed.

—At the New York Methodist Social Union, held at the St. Denis, Nov. 4, Rev. C. L. Goodell, of Hanson Place Church, Brooklyn, was one of the speakers, making an address upon "The Political Conditions of Greater New York."

—Dr. M. C. B. Mason, secretary of the Freedmen's Aid and Southern Education Society, has just paid \$1,000 on the debt of the Society from the new century Thanksgiving Fund, given by the colored people. He expects to pay \$1,000 more by Jan. 1, 1898.

—It is stated that the closing hymn which the lamented Rev. Dr. C. W. Buoy, of Philadelphia, read at his last preaching service was "One Sweetly Solemn Thought" (No. 1063). The last stanzas now seem especially prophetic:—

"Father, perfect my trust!
Strengthen the might of my faith;
Let me feel as I would when I stand
On the rock of the shore of death:

"Feel as I would when my feet
Are slipping over the brink;
For it may be, I'm nearer home—
Nearer now than I think."

—The late Mr. Stephen Watson, who left \$35,000 to endow a professorship in Ohio Wesleyan University, was a member of the Methodist Church at London, Ohio. In addition to the above gift he left a fine ten-thousand-dollar house to the Methodist Church of that place, to be used as a parsonage.

—The Pittsburgh Christian Advocate of Nov. 11 observes: "Dr. Daniel Dorchester, Jr., delivered two lectures at Tyrone, Pa., last week, before ministers of the Central Pennsylvania Conference assembled for the mid-year examinations and ministerial institute—one on 'Alfred Tennyson,' and the other on 'Changes in Religious Thought.'"

—We are pained to announce the death of Miss Annie A. Myers, of Somerville, who died of pneumonia, Nov. 14. She was a graduate of Wesleyan Academy, Wilbraham, in the class of '96, and entered Boston University this term as a special student. She was a young lady of beautiful Christian character and greatly beloved by a large circle of friends.

—Rev. Francis Asbury Soule, a well-known superannuated Methodist minister in the West, and father of Mrs. Prof. Carhart, died at Ann Arbor, Mich., Nov. 4.

—Bishop Nide has transferred Rev. Geo. E. Stockwell, president of Second General Conference District Epworth League, from Fort Plain, N. Y., to the First Church, Amsterdam, N. Y.

—The Philadelphia Evening Bulletin says: "Rev. Dr. Swallow may be a crank, but since he got his 115,000 votes there are a good many Republican politicians who have stopped calling him one."

—Rev. G. R. Bent and wife were thrown from a carriage on Nov. 3 by collision with another team. Mr. Bent was unconscious for a while, but is thought to have sustained no very serious injury.

—A life-size portrait of Frederick Douglass has been presented by his oldest son, Lewis, to the Bowdoin Grammar School for girls on Myrtle St., this city. The portrait has been hung in the school hall.

—Mrs. Emily Huntington Miller, dean of the Woman's College of Northwestern University, was recently severely stung by bees which became angered by the heating of the steam pipes in one of the rooms of the Woman's Hall.

—Ah Fou Chan, a young Chinese woman, was baptized under the name of Lena Brown, Sunday, Nov. 7, by Rev. Dr. Robert McIntyre, pastor of St. James' Church, Chicago. For two years she has been studying in this country to fit herself to become a missionary to her people.

—Miss Frances E. Willard announces that she will contribute \$3,000 of her own money to start the fund of \$300,000 which the W. C. T. U. women need to hold control of the Temple property in Chicago. This sum is the memorial testimonial which was presented to her on her fiftieth birthday.

—Dr. Elijah Mendenhall and his wife Angelina, both octogenarians, died at their home in Indianapolis, Ind., last week within forty-five hours of each other, and were buried in the same casket. They were the parents of the late Dr. J. W. Mendenhall, editor of the *Methodist Review*.

—Cards have been received announcing the marriage, in Melrose, Nov. 10, of Rev. John D. Pickles, Ph. D., pastor of Tremont St. Church, this city, and Miss Lucy Cora, daughter of Rev. and Mrs. Nathan P. Selke, of Melrose. The ceremony was performed by Dr. J. M. Leonard. ZION'S HERALD proffers most cordial congratulations.

—Rev. Henry B. Schwartz, writing from Aoyama, Tokyo, Oct. 30, announces that on account of the critical condition of Mrs. Schwartz's health he expects to sail for America in the "Doric," which leaves Yokohama, Nov. 30. On reaching San Francisco he will go at once to Los Angeles where his wife's mother and sister are, and where the physician wishes Mrs. Schwartz to spend a year. He will return at once to Japan and resume his work in the college at Tokyo.

—Mrs. S. L. Belier has returned to her home in Washington from Alaska, where she has been for the past six months in behalf of the Woman's Home Missionary Society. A reception was given her last week at Metropolitan Church. In her address Mrs. Belier stated that the Woman's Home Missionary Society has the finest mission buildings in that immense Territory, a large school, most devoted missionaries, and successful teachers. She spoke of the great poverty and moral degradation of the people of that land, the lack of medical attention, and the great need of a hospital at Unalakleet.

—Rev. Howard A. Clifford, of the Maine Conference, was married by Rev. John Clifford and Rev. B. C. Wentworth, Oct. 27, to Mrs. Cora Knight Clifford at the home of the bride's father, East Rumford, Me. The groom is a graduate of Wesleyan University, '84, and taught Greek and mathematics in New Orleans for four years. The bride completed the college course at Kent's Hill in 1893, and has had great success as a teacher. For four years she was preceptress in Grant University at Chattanooga, Tenn. An elegant reception was given to the newly-married couple at the residence of Hon. D. G. Bean, East Wilton, on Friday, Oct. 29. A beautiful silver service of eight pieces and other valuable gifts were tokens of love from the church of which the groom is pastor. The Farmington Chronicle speaks of the "great good fortune" which has come to the church at East Wilton and to the Maine Conference in the person of the bride.

—Rev. Dr. Robert Hoskins and wife sailed from Boston last Thursday morning by the S. S. "Canada" of the Dominion line en route for India. A sorrowful and yet rejoicing company of friends was at the wharf to wish them God-speed. We noted among the throng Rev. Dr. and Mrs. Brodbeck, Misses Butler, Harvey and Holt, Mr. and Mrs. H. Leonard, and Mr. and Mrs. Barber, of Newton. It seems hard that the noble missionary who has given the best thirty years of his life to India should be compelled to borrow money for his return to his field of labor, but the debt on the Society and the present distress and pressure doubtless compel such treatment of the noblest and most successful men in our church. Dr. and Mrs. Hoskins made a host of friends in Newton and Salem during their furlough. The Epworth League of the Lafayette St. Church gave them a reception the Monday evening before their departure and presented the Doctor with a new

bicycle and Mrs. Hoskins with an Oxford Bible and other gifts as tokens of unfeigned love.

Last Wednesday at an executive board meeting of the W. F. M. S. in the Committee Room of Wesleyan Building, the ladies were much affected when Mrs. Hoskins told them she was to be left behind. That night Mr. Hiram Leonard (father of Rev. J. M. Leonard), being in Newton, called at the Wesleyan Home, where Dr. and Mrs. Hoskins were entertained, and seemed greatly grieved to hear that Dr. Hoskins would sail alone the next day. He went away, but came at 9.45 again and gave his check for \$250 to enable Mrs. Hoskins to go. Miss Butler writes: "There was great joy over the affair, and a large number of friends gathered at the wharf to see them off the next morning at 10 o'clock. After thirty years of service together, it would have been cruel to let him go alone."

—Miss Ruth Marie Siles, and her friend, Miss Joannette Adams, of Pittsburg, Pa., arrived in Newton on Thursday, Nov. 4, having driven in two weeks across country from Philadelphia. The young ladies occupied Miss Adams' comfortable rubber tire phaeton and drove her excellent span. Miss Siles says:—

"Thanks to my dear friend, I have enjoyed an ideal vacation. I met her in Philadelphia after two months of steady itinerating, tired, head-achy and nervous. We realized, in part at least, what a trip we were undertaking, and while sure in benefit and pleasure would well repay us, we were prepared to put up with inconveniences and perhaps discomforts. But we were pleasantly disappointed. Ah! how much I have missed of the beauty of God's world by rushing along in dusty, dirty railroad trains. Here we read books, we chatted, we sang. Between New York and New Haven we drank deep draughts of invigorating salt sea air. Then came the tonic of mountain breezes as we crossed the hills of Connecticut and Massachusetts, or passing deep pine forests we found ourselves almost soothed to sleep by their spicy fragrance. We were in truth near to nature's heart when we spun along under glorious autumn colorings, seeing no sign of life except the birds that flitted at our approach or squirrels that stood still with nuts in their mouths to gaze as we passed by. Such quiet gives time for meditation, and lifts one up to nobler purposes and closer acquaintance with the great Creator and Father. And where are the headaches and nerves? Vanished, blown away! And may they never again return."

Brieflets.

Prof. Colt's contribution on the second page upon "A Very Important Home Interest," is born of facts of which he has personal knowledge. It is hoped that those who read his earnest words will have that most urgent interest laid with great force upon their hearts. New England Methodism and New England Methodists everywhere have never faced a greater need or opportunity.

Cladun University, Orangeburg, S. C., has received from the commissioners of award of the Tennessee Centennial Exposition a diploma of honorable mention with a bronze medal, for excellence of industrial exhibit. This institution also received a diploma and medal from the "World's Columbian Commission" and a diploma from the "Cotton Centennial Exposition" for literary and industrial exhibits.

What programs those are, prepared for the Thursday and Friday evenings of the City Evangelization Union Convention this week! Hon. George H. Carter, of Chelsea, will preside on Thursday evening, introducing Bishop Malleslieu, Mayor Quincy, George E. Atwood, Horace Hitchcock, and Rev. S. P. Cadman, D. D., of New York, who will speak on "The Advance Movement of the Church in Great Cities." And then on Friday night Hon. John L. Bates will preside, introducing Bishops D. A. Goodsell and C. C. McCabe.

The faculty of the School of Theology, on Friday last, went over the case of Mr. Reader at his request, but decided that since they had been unable to bring him to acknowledge any fault on his part, they could do no less than reaffirm their previous action. The phraseology of this decision indicates that if Mr. Reader should still confess his error, the faculty would be inclined to reinstate him. The way, therefore, seems open to him to continue his course without losing any of the profits of his insubordination.

We congratulate our neighbor, the *Christian Register*, on the rare good fortune that has come to it in the shape of an endowment of \$50,000, the income of which is available for its improvement and perpetual use. It has been so well edited and so attractive in its general make-up without such generous provision, that we are led to expect very much with this bountiful addition. Rev. George Batchelor, recently secretary of the American Unitarian Association, will occupy the editor's chair so long and ably filled by Dr. B. J. Barrows, who is now a member of the U. S. House of Representatives.

Prof. Charles W. Shields, of Princeton University, has carried out his expressed purpose to withdraw from the jurisdiction of the Presbyterian Church because of the criticism and opposition which the signing by him of a petition for the license of a Princeton Inn has occasioned. There is reason for profound gratification that public sentiment in favor of the cause of prohibition has risen to so high a level that it will no longer wink at such an act as that of Dr. Shields. It is not always that we are able to agree with the *Voice of New York*, but we highly commend it for its fearless and heroic course in this matter.

In this issue, on the second page, we publish the first of a series of letters from a distinguished minister of the Methodist Episcopal Church, South. The purpose in the publication of these letters, which will appear bi-monthly, is to keep our readers advised of the important facts and movements connected with our sister church. A series of similar letters will also appear in the *Christian Advocate* of Nashville, grouping for the readers of that excellent official organ of the Church South the leading events and drift of thought and life in the Methodist Episcopal Church. It is believed that this correspondence will help each church to better understand the other, and thus develop and deepen a true spirit of fraternity and fellowship.

The second session of the Fifth International Sunday-school Committee met in Washington as the Cochran Hotel, Nov. 9-12. This is the committee appointed by the Boston International Convention of 1896, and it was organized at Philadelphia on March 17 last by the appointment of Rev. John Potts, D. D., as its president, and Dr. A. C. Dunning, editor of the *Congregationalist*, as secretary. The work of the Committee foreshadows the Sunday-school studies for the six years beginning with 1900. The scheme as adopted provides for the study, during the first eighteen months, of the life of Christ in chronological order. The alternating six months in the Old and New Testaments will cover the Bible history under the biographical aspect, the method conforming to that in general use in historical disciplines. When the suggestions and recommendations of the corresponding members are received, the scheme will take final form at the meeting of the Committee in Chicago, March 30, 1905. It is interesting to note in this connection that the meeting of the World's Sunday-school Convention in London next July promises to provide an occasion for a conference of the members of the International Committee, most of whom will be present, with the corresponding members from Europe, Australia and India.

Methodist Women Not "Boycotting" their Church.

THREE weeks ago "yellow journalism" exploited the reckless statement made by one Mrs. Caroline M. Woodward, of Lincoln, Neb., in a public address at a Woman's Christian Temperance Union meeting in that State, to the effect that Methodist women were to boycott the Methodist Episcopal Church until the General Conference should vote to admit them to membership in that body. Connected with the specific statement were many suggestions concerning the Methodist Episcopal Church and its treatment of women, all of which were so absurdly ridiculous and fallacious that we supposed the sensational and apocryphal nature of the article would be apparent to everybody.

But as several reputable daily papers among us have treated the report seriously and continue to comment upon the alleged boycott as a fact, and also to commend it, we are constrained reluctantly to call attention to the facts in the case. Even the *Transcript* of this city, in a long editorial, said:—

"If ever there were good ground for a boycott, there certainly is in the case of battle that has been thrown down by the female members of the Methodist Church in Nebraska. This boycott was suggested by Mrs. Caroline M. Woodward, of Lincoln, who is said to be, what can readily be believed, a woman of great mental vigor and religious zeal. . . . Here indeed seems an opportunity where woman can show her strength, and an opportunity, too, wherein she ought to show it. If in addition to refusing to take part in church work until they are given a voice in the government of the church, women should carry their boycott a step further and refuse to attend church services, what would become of the church? The women have the power to enforce their claims to recognition, and the only wonder is that they have not exercised that power long ago."

Now, then, this Mrs. Caroline M. Woodward, who is so greatly magnified as a representative woman in Methodism, represents, so far as we can learn, no one but herself. She may be a creditable woman; who she is, we do not know, as we never heard of her before. She is represented as being in attendance at General Conferences, vainly appealing to the Bishops for relief for Methodist women (as if the Bishops had the power to grant the request). We have attended the last two General Conferences during the entire sessions to observe and report the proceedings, and we neither heard nor saw this remarkable woman. The intimation that the Methodist Episcopal Church allows its female membership no official position, flies directly in the face of one of the most notable and noteworthy chapters in its history. It goes without saying, as any student of church history knows, that the Methodist Episcopal Church has done more to emancipate woman and put her on an equality with man in service and honor in the church on both sides of the water, than all other denominations combined. Women are eligible to nearly all the office-bearing in our church. It is true that we have never ordained women to our ministry, nor provided that they should be members of the General Conference. It was probably in regard to the latter privilege that Mrs. Woodward spoke so rashly, but the visionary reporter did not know enough about the truth in the case to make himself coherent and intelligible. The fact is, there is a measure, strenuously advocated by the male membership mainly, to effect in

a constitutional way such a change in the legislation of the church as will make women eligible to the General Conference. But the women of our church as a whole are utterly indifferent to the subject. The General Conference of 1892 ordered a referendum of the matter to the church at large, and the male and female membership were requested to express their opinion and wishes concerning the proposed change. We have not the figures at hand, but feel safe in saying that not one-tenth of the women voters of the church expressed a desire that such a privilege should be granted to them.

But enough. There is not the slightest ground for Mrs. Woodward's threat, and it is as futile as it is silly. There is no restless or discontent among our Methodist women, much less a "boycott." The sensational daily press has greatly overdone the matter. Will not reputable papers among us govern themselves accordingly? We cannot believe that they really desire to do our great church an injustice.

THE LITTLE WORD "IF."

Bishop C. C. McCabe.

WHAT vast possibilities are concealed in that little word! Let your imagination take wing and let us outdo Aladdin's lamp in a few minutes, with this little word "If" for our text.

1. If all the members of the Methodist Episcopal Church would only give one cent for every year they have lived in this world, supposing the average age to be only twenty years, it would give us a relief fund of \$550,000 in a single day; and that would be enough to pay all the debts on all our benevolent societies. These debts were created by the prosecution of the work, and they ought to be paid at once. The Missionary Society, once free, can never, by its constitution, go into a debt again.

The Church Extension Society has aided in the erection of 10,500 houses of worship. These churches would cost 3,000,000 at one time to bear the Gospel of Jesus, and their money valuation is over \$20,000,000. If you want to measure the growth of our church, you must learn to handle big figures. Is it any wonder that in its brave effort to save imperiled property, a small debt should have been created?

The Freedmen's Aid and Southern Education Society has educated 15,000 young men and women who are competent to teach school—one teacher for every five hundred colored people in the nation. It has educated and sent out into society men and women of all professions. It owns now two million dollars' worth of school property. If you could spend an hour and a half looking at the pictures of our school buildings thrown upon the canvas by the aid of the photography, and hear the accompanying description of each by Dr. J. W. Hamilton, you would spring to your feet and sing, "My country, 'tis of thee," with an emotion you have never known before. What if a little debt has been created in the prosecution of this mighty work? Let us rise and pay it off.

Don't find fault. Earnest, prayerful men have done their best. Follow up their work with your free-will offerings and tell the Boards to go forward and lengthen the cords and strengthen the stakes of Zion everywhere.

2. If we would all get to living in the third chapter of Malachi, it would solve all our problems, financial and spiritual. Suppose we have only 3,000,000 of members and adherents—that is far, far, within the limits. Suppose, also, that the average income of this host of givers is only \$200 a year—the income of a maid servant, half the income of a hod-carrier. That would give us a total income of \$600,000,000. One-tenth of that is \$60,000,000—that is the sum we owe the Lord; that is the sum He demands. How much do we pay of it? For all purposes, \$24,000,000. The amount of our default is \$36,000,000, or \$3,000,000 a month, or \$100,000 a day.

Suppose we should suddenly agree to keep God's law henceforth. Now let us begin to spend it. Let five days' income be used for the better support of the superannuated preachers; five more days be used to make life more pleasant to our great host of frontier preachers. Let one hundred days' income be used to pay all the debts on all the churches of Methodism, and stop the outflow of money for interest—over \$600,000 a year. Then let the income of fifty days be used to erect all the buildings of the American University called for by the stupendous plans of Bishop Hurst. Then let the income of fifty more days be employed to give that University an endowment of \$5,000,000, which will produce in government bonds an income of \$300,000 annually forever, and thus carry out the greatest educational scheme ever conceived in the brain of man.

3. If we all loved the Lord Jesus Christ in some measure as He loved us, we would do all this and a great deal more. Tell me this: Is a faith that does not lead us to give for the establishment of Christ's kingdom in this world sufficient to stay our souls amid the swellings of Jordan? Only think what we could do for missions after all these great enterprises above mentioned have been accomplished. The second year of such giving would so strengthen the Parent Missionary Society and the Woman's Home and Foreign Missionary Societies, that all the waste places of Zion in every part of the world would be made to bloom and blossom like the rose.

Come, brethren, we have a world to conquer for our Prince and King! Let our effort, our zeal, and our giving be commensurate with the grandeur of the enterprise we have in hand!

The Conferences.

New Hampshire Conference.

Concord District.

Jefferson.—Rev. E. O. Bullock has gone to Dakota for a few weeks. He went on business for a friend, who bears all expenses. During his absence he will visit his father and mother in Wisconsin, whom he has not seen for five years. A delightful gathering was held recently. It was a social meeting and roll-call. About eighty responded to their names, either by letter or in person. Such an interest was manifested that by a unanimous vote it was decided to have such a gathering annually. The fruit of last winter's revival is still being gathered in.

Groveton and Stratford.—At the former place there is an increasing tide of religious interest. The pastor, Rev. E. R. Perkins, is focusing all his efforts toward a revival of religion. It is expected that Rev. Ralph Gillingham will begin a two weeks' campaign here, Dec. 1, and great things are anticipated. There are good congregations at Stratford, and some quickening of interest.

The White Mountain Preachers' Meeting was held at Groveton, Oct. 15 and 16. The attendance was not as large as we had hoped to see, but the meetings were excellent. The topics were all of a very practical character, and every one given on the program came in for a full and free discussion. Wednesday was the Epworth League convention, in charge of Rev. J. H. Diamond, the vice-president of this district. It brought out a large company of our young people, who were well entertained by the people of Groveton. It was a splendid meeting throughout, and will do good to the north country.

Colebrook.—Revival meetings are in progress in this church. Rev. E. N. Jarrett is being assisted by Mr. Gordon, an evangelist. It is too early yet to know the results of the work.

Stewartstown and Beecher Falls.—Rev. A. W. Frye, the pastor, has found a bride among the fair daughters of Canada and brought her to share the joys of his north country field. We extend a cordial welcome.

Ashland.—The church in this place is nearly ready for the opening. It will not be carpeted or the pews put in at present, for want of funds. It will be a very neat and attractive church, and no doubt will prove a blessing to the community.

Warren.—The tide of religious interest continues to rise. Congregations are excellent. The work in the social meetings shows constant improvement. Special meetings will probably be held very soon.

Milton.—Rev. W. Holmes has the assistance of Mr. Walker, the chalk-talk evangelist from Whitefield, and for weeks meetings have been held in school-houses in different sections of the town. They expect soon to strike the centre.

Swiftwater and Benton.—The pastor feels encouraged by the signs in his field. The seed is growing. They are getting some fruit. At Swiftwater an Epworth League of twenty-five members has been organized and the outlook is very promising.

East Haverhill.—For some weeks special revival meetings have been held. Rev. C. E. Clough, has been in charge, having no outside aid except that Rev. J. B. Aldrich, of Landaff, was present two evenings and preached. An excellent spirit has been manifested. The results by way of conversion have not been great, though some have started in the good way, but the church has been much quickened. The meetings are to be continued for a time, being transferred to Pike's Station. At the recent visit of the presiding elder 2 were admitted by letter, 7 on probation, and 5 baptized. Nearly every dollar of the pastor's claim is paid to date. He has been quite unfortunate in the loss of his horse, a fine animal, and the people are planning to give him aid in the purchase of a new one.

Haverhill.—Rev. W. R. Webster, who has been spending some time with friends in Hartford, New Haven, and New York, had the misfortune to fall in stepping off an electric car in Hartford and sprain his knee quite badly. He has so far recovered that he has returned and taken up his work.

North Haverhill.—Repairs have begun on the church in this place that will add greatly to the comfort and convenience of the people. We will write of them at length when completed.

Sandwich Preachers' Meeting.—We were much disappointed at the absence of so many of the brethren. Some are engaged in special meetings, but most of them were not. As far as it is possible all pastors should plan to attend these meetings. They are for mutual profit, and we all need the stimulus and quickening we there receive. Notwithstanding the attendance was small, we had a most profitable session. The topics were well presented and fully discussed. The people of Sandwich and Mountbore came out in good numbers, and very much enjoyed the exercises. This is a delightful place. Though it is a long way from the railroad, they gave us free transportation both ways, and royally cared for us while in their town. The next meeting to be held in February or March, will be in Tilton.

Penacook.—This society has just crossed the fifty-year line, and on October 28 fittingly observed the event. The exercises were in charge of the pastor, Rev. G. W. Farmer. At the afternoon gathering brief addresses were made by the pastor and by Revs. D. J. Smith, S. P. Heath and W. C. Bartlett, who were former pastors, and the presiding elder. Letters were read from several who could not be present. Between the afternoon and evening services a fine collation was served by the ladies. The chief feature of the evening was the music by the choir, the historical address by Mr. C. E. Foote, and the address of Rev. E. H. Hughes, of Malden, Mass., on "Culture and Spirituality for the Ministry and Laity." This was an address of great profit, and one that every pastor and layman of New England ought to hear. This church is one of our most wide-awake societies spiritually. They are feeling the need of a new edifice, and it will not be a great while before definite shape is given to the project. It will be a great help to our cause if a new church could be secured soon. Many, if not indeed most, of the people are anxious for it.

Weirs.—The passing out of the summer people leaves the number quite small here, but pastor and people are courageous and hope to see things move successfully all the winter.

Laconia, Trinity.—Here is a courageous company under the wise and helpful leadership of Rev. C. E. Eaton. They still feel the pressure of hard times. The closing of the Belknap bank locks up all the available funds

of some people. Some of the manufactories are closed entirely, and others running on short time, so that money is a rather scarce article. Still they are doing well on current expenses, have put an iron rail along the bank wall, and have the money in hand to put electric lights into the vestry.

Missionary Convention.—We expect to hold a missionary convention at Baker Memorial Church, Concord, on Jan. 13, with Dr. A. J. Palmer present. Thus early we wish to extend an invitation to the pastors, presiding elders, and people of all the districts to attend. A committee appointed at the Sandwich Preachers' Meeting will prepare the program.

Monroe.—Good news continues to come from this field. The work has already been reported in these notes for North Monroe; now at Monroe the pastor says that during the meeting the attendance was large and there was much conviction. Thirty expressed a desire to begin the Christian life. The pastor, Rev. I. C. Brown, intends to push the work.

Plymouth.—The revival meetings here under the leadership of Evangelist Rees have closed after a three weeks' continuance. The attendance was not as large as hoped for, but the community has been deeply moved, and further results are anticipated. Some decided conversions have taken place. One feature was the absence of the business men of the place, who quite largely stayed away. Rev. J. A. Bowler has received cards from about forty who express a desire to lead a Christian life, and probably as many more have been given to the pastor of the Congregational Church.

Suncook.—On Wednesday, Nov. 3, the presiding elder joined in the bonds of wedlock Rev. J. L. Felt, pastor at Suncook, and Mrs. Clara A. P. Kimball, a member of his church. The wedding was private, only the members of the family being present. All the Conference will join in congratulations, and will welcome the new helpmate to the life of service in the Lord's vineyard.

The new parsonage is making rapid progress. The frame will be up by the time this item is in print. As the present pastor is on his fifth year, he will have no chance to occupy it, but it will be in readiness for the new man. They expect to put in all the modern conveniences and make one of the best and most comfortable homes in the Conference. Mr. Felt has had an excellent pastorate here. He has the record of always having remained the full time limit. They will regret his departure when the next Conference comes. This will be a splendid field for a good man.

State Sunday School Convention.—This gathering was held in the First Church, Concord, Nov. 2-4. Notwithstanding the plan of entertainment this year was different from what it ever had been, and each delegate paid his own way, the attendance was very large. The exercises from first to last were full of interest. Much of the time the church was crowded. At the opening of the convention the executive committee found themselves deficient in current expenses \$312, beside a debt of \$500. They had been carrying for a few years past. There were pledges of last year sufficient to more than pay the current bills if they were only paid in, but of that there was no certainty. They planned and prayed, and before the convention closed, not only was all of the current expense bill met, but the entire debt was secured and a small sum left in the treasury. There was great rejoicing over the result. The work, at least in the line of a primary leader, if it be possible. Some money was raised with this end in view. The attention of Mr. Snow as the host was specially remarked by all the people. He looked after the people and made every one feel at home and happy. I. B. Miller, the efficient field secretary, continues his work.

Franklin Falls.—All reports here show an increase of interest. The financial plan was never better worked than now, and current bills are promptly met. The ladies have \$100 to pay on the principal of their debt. Special revival services in charge of the pastor, Rev. T. White, begin in a few days. There is a mistake in the Conference Minutes as to the missionary collection from this church last year. The list of apportionments sent out from the Mission headquarters place them number 29 in the fourth class, as having paid \$37. This is a drop from number 16. The Conference Minutes say they paid from the church \$17 and from the Sunday-school \$20; while the financial envelope shows that \$27 was paid, which is \$7 above the apportionment. So the mistake in the Minutes is in printing \$17 that should have been \$27. This would have put the church in the first class in place of the fourth.

Alexandria.—The pastor, Rev. J. E. Sweet, is attending school three days a week at New Hampton. There is a good interest in the services at South Alexandria.

Bristol.—Everything moves well on this charge. Rev. J. D. LeGrone enjoyed his two months' trip abroad and has taken up his work for the last half of his closing year with great zeal.

Manchester District.

First Church, Manchester.—On Sunday, Oct. 24, there was the largest Sunday-school attendance in the history of church—213 being present. Rev. A. C. Coult has moved into his new house, and is apparently improved in health.

St. Paul's, Manchester. is heartily pushing work along the line advocated by Pastor Rowley in a late number of the HERALD, and every interest of the church is booming. The Epworth League more than ever hitherto is successful in all departments. The Sunday-school is growing. Nine came into church relation the first Sunday in November. The average has been more than one for every Sunday since Conference. All this indicates the presence of the Master with this people in saving power.

Andrim.—A fine piece of real estate, called the Corey property, having recently come on the market, the trustees have purchased it as an investment for some of their endowment money and will hold and improve it. A good deal of work needs to be laid out upon it, and these brethren are just the men to do it. Some day this corner may become the site of the Memorial M. E. Church. Pastor Loyne is at work with characteristic energy. He has no occasion here to put his hand to any business, as this board (one of the strongest on this district) is abundantly competent thereto.

Henniker.—The pastor, Rev. S. P. Judd, has been somewhat hindered in his work by sickness in his home, but since the coming of the young deaconess three weeks since, and the rapid recovery of Mrs. Judd, spiritual interest has taken a start here. A class-meeting, with Rosa Gregg as leader, bids fair to give Methodism a grand uplift. Notwithstanding depletion by death and removals, there are still

people enough in Henniker to recognize and approve the old Methodist fire and to make the King's business prosper. Genuine consecration of heart and brain, hand and purse, to service of God here as well as elsewhere, would speedily work wonders.

Hillsboro Bridge.—Although business does not indicate as yet any permanent improvement, the courage and consecration of the laity join with pastoral push in doing faithful work for salvation and expecting gracious blessing thereon. Good congregations attend the preaching. The Sunday school and League are reasonably prosperous.

Hillsboro Centre.—This charge is still at work heartily. A good band among the hills welcome Pastor Judd at his every visit, and the sisters are regularly hard at work. A children's meeting has been organized, under the leadership of Mrs. Geo. Ray, which is very interesting and promises permanent profit to the church.

Munsonville.—Rev. A. Wadsworth has been appointed to this charge in lieu of Rev. H. C. Sawyer, transferred to Chesterfield, whence Rev. G. H. Clark went to undertake general evangelistic work, believing himself divinely commissioned thereto. SRMON.

Goffstown.—The tenth anniversary of this church, Rev. C. J. Brown, pastor, was observed recently. From 8 to 7 o'clock a social hour was enjoyed, followed by a supper served to 72 members of the parish. The public services of the occasion opened at 8 o'clock, Rev. C. J. Brown presiding. Scripture was read by Rev. J. D. Folsom, pastor of the Methodist Church at Grassmere, and Rev. J. A. Bailey, of Grassmere, offered prayer. Greetings were extended by local pastors of the Baptist and Congregational churches. Rev. H. E. Allen, formerly pastor of the church at Goffstown, and Presiding Elder Bakel were present and spoke. Mrs. H. E. Martin gave a historical address. Rev. W. E. Bennett first served the church as pastor in 1872, but at the expiration of the year was called to other fields. The meetings then became irregular, and no definite action in regard to a pastor was taken until the year 1884, when the Annual Conference sent Rev. L. R. Danforth to supply the churches at Goffstown and Goffstown Centre. Meetings were held in the town hall, and great zeal was manifested in the church organization.

The Second M. E. Church, so called, was organized in October, 1887, with fifteen persons present. Lotteries of dismissal from the Centre church and others in the vicinity were granted to twelve persons, and the church officers were elected. This young church worshiped for some months in the town hall. In March, 1889, work was commenced on the church edifice, and the first service was held there on July 14, 1889, one year and eight months from the date of organization. The dedication occurred Nov. 11, 1890. Rev. J. W. Hamilton and Rev. J. Z. Armstrong made the dedicatory addresses. Since the beginning this church has made rapid and satis-

factory progress. Rev. C. J. Brown, the present pastor, has received 13 into membership, and dismissed one. The present church membership is 71.

Dover District.

Greenland.—This charge has faith in God and also in the minister. Rev. F. A. Tyler is hard at work and hopeful. Mrs. Tyler, assisted by an able corps of women, recently gave a novel entertainment, which was greatly enjoyed and profitable.

Portsmouth.—The pastor's wife has returned from her trip to England with renewed health and zeal for the Lord's work. This church has a large number of young people, and the older ones are young in spirit. The Epworth League is a live body. Thursday evening, Oct. 15, the Thurston circuit of Leaguers was entertained by them. Rev. W. N. Brodbeck, D. D., gave a practical address to a large audience, followed by a delightful social hour.

Hampden.—This church, fanned by the breezes of the Atlantic, is in a restful state. A projected plan for revival work has been given up. A faithful few hold the fort, enjoy the preaching of the Word, and long for pentecostal power. Oh, that the fire from heaven might fall! Then would pastor and people rejoice together.

East Rochester.—Some improvements have been made on church property. All lines of church work are progressing. Rev. F. H. Corson is the popular teacher of the high school. He preaches occasionally as opportunity offers.

Rochester.—This church has received some valuable additions the past year: Rev. C. H. Tucker, local preacher, from Vermont; E. F. Houghton, M. D., superintendent of Sabbath-school, from Claremont; Mr. Fairbanks, president of Epworth League, from Newport. Rev. Wm. Ramsden and his official board are planning for a revival campaign. Mrs. Ramsden has charge of a flourishing Junior League.

Smithtown.—This charge with its pastor royally entertained the district Leagues and Preachers' Meeting, Oct. 15 and 16. Rev. W. T. Perrin's address on Monday night, on "The League in the League," was an inspiration. The Epworth wheel was practically in evidence in his address and in those of Revs. William Ramsden, G. H. Shattuck, and several presidents of local circuits. Rev. Mr. Kimball, of the Lane Congregational Church, offered prayer. The church was well filled. Malicious circuit, of which Smithtown is a part, is a model organization, abounding with life and good works.

The Preachers' Meeting was largely attended, 26 preachers being present. The papers were well prepared, and the brethren entered heartily into the discussions. The paper on "Zionism," by Rev. J. W. Adams, was very fine. A goodly number of preachers' wives were present, and seemed to greatly enjoy the exercises. Why not give the ladies a place on the program? Would

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Delicate, refined, popular, lasting.	
1 JAR 3 oz. MODERNA COLD CREAM.	.30
Scouring, Cures clogged skin.	
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Preserves the teeth, hardens the gums, sweetens the breath.	
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THE PREMIUM, worth at Retail.	10.00
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(You get the Premiums you select, gratis)	\$20.00

they not add to the interest of our district gatherings? The pastors reported a good interest on their charges, with some revival. All are planning for aggressive work. It was voted to push the extra subscriptions to cancel the missionary debt.

EMERSON.

Vermont Conference.

St. Johnsbury District.

Hardwick.—A series of meetings is being held at this place. Pastor Smithers is indefatigable in labors, and the results are cheering his heart and giving hope and courage to the church.

Newbury.—"Old People's Sunday" was recently observed with much interest. The auditorium was tastefully decorated with autumn leaves. The organ was silent, the choir was distributed through the congregation, and old-time hymns were sung, in which everybody joined heartily. Several of the aged members sat upon the platform; also an honored supernumerary of the N. H. Conference, Rev. G. W. Bryant. Pastor White preached an interesting sermon from Isa. 37: 25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." An old-fashioned testimony meeting followed the sermon. A large congregation thoroughly enjoyed the exercises, and the white-haired saints declared that it was the best old time back again. On Sunday, Oct. 24, Mr. White baptized four and received 6 on probation. It is very clear that things are "looking up" in Newbury, and that the church has entered upon a new career of prosperity.

Albany.—The meeting of the sub-district—embracing Glover, Irasburgh and Albany—was held at South Albany, beginning Sept. 6. The meetings were held in the grove during the day, and in the new church edifice at night. At the close revival services, conducted by Pastor Donaldson, were continued in the church two weeks longer. The membership was greatly quickened, and some souls were saved. At the conclusion of the services at South Albany, Mr. Donaldson began a series at Albany, which will be continued at least four weeks. Good results are already apparent in the reviving of the church, the reclamation of the backslidden, and the conversion of sinners. Two have already been baptized and received on probation. Rev. Messrs. Granger, Boutwell and Rowland have assisted the pastor in this encouraging work.

Cabot.—Still the tidings of revivals continue to come in, the latest being from this place. The singing evangelist, Rev. George Smith, our pastor at Victory, has been assisting Rev. J. A. Dixon in a series of meetings which lasted through last month. Twelve have already been taken on probation, and more are soon to follow; 8 have already been baptized, three of these being by immersion; 4 have also recently been received by letter and 6 into full connection from probation. Two were forward for prayers last Sunday night, and the entire church seems alive to the situation and ready for any form of duty. Mr. Dixon now has religious meetings regularly Tuesday, Wednesday and Thursday evenings, and a reading circle under the auspices of the Epworth League on Friday night. Thus there will be no danger of his rusting out this year.

East Burke.—Rev. A. G. Austin has begun a series of revival meetings, with a hopeful outlook.

Mainfield.—Rev. A. L. Cooper, D. D., is just now engaged in extensive repairs on the church edifice.

Barren Landing.—Rev. Dr. R. F. Rowland, pastor at this place, is rejoicing over the completion of extensive repairs which result in a remodeled church edifice. The reopening takes place Nov. 9-14.

REYLAW.

Montpelier District.

Union Village.—The pastor, Rev. J. E. Badger, began a series of revival services last Sunday evening. Several expressed a desire at the very first meeting to begin a Christian life. A good interest prevails in the church.

Quechee.—Rev. E. R. Currier, the pastor, assisted by pastors in adjoining charges, is also conducting revival services.

South Tunbridge.—Rev. C. E. Flint has been conducting a home camp-meeting here.

Montpelier.—Dr. A. B. Leonard, Missionary Secretary, preached a soul-stirring sermon at Trinity Church last Sunday morning, and took up the missionary collection. The church will easily reach its apportionment. The pastor, Rev. Andrew Gillies, has announced a series of eight sermons, on the general topic of "Young Men," for Sunday evenings beginning Nov. 7. "The Young Man in History," "The Sacred Triangle," "Forces which Determine Character," "Your Place in Life," "The Young Man's Insurance Policy," "The Man with One Talent," "The Man with One Idea," "The Pattern in the Mount."

Williamsville and East Dover.—At the last quarterly meeting 3 were baptized, 5 received on probation, 8 in full of probation, and 1 by letter. A good interest prevails in all parts of this charge. The pastor, Rev. A. A. Hestbrook, is energetically pushing the work and is justly popular with all his people.

Springfield.—W. F. Gilman, the treasurer of our church at Springfield, and his wife have just returned from a trip through France, Germany, and Switzerland. Two weeks ago there was a packed house on Sunday evening at the Sunday-school harvest concert. The village orchestra was present and rendered some fine music for the occasion.

Hartland and North Hartland.—A successful harvest festival and "plant sale" has been held at Hartland with good financial results. During the summer the church property has been improved by a new chimney and new shingles upon the church and the barn at the parsonage. They have also added new singing books for social services, with bills all paid. At North Hartland, two—a father and infant daughter—were baptized on a recent Sunday, and the father was taken on probation in the church. Rev. E. L. M. Barnes, the pastor, is doing excellent work. All departments of church work are well looked after, and an improvement is manifest. Mr. Barnes has just returned from a

vacation trip of two or three weeks to Boston and vicinity.

Northfield.—Owing to an epidemic of diphtheria all churches have been closed and all public gatherings prohibited. Rev. L. P. Tucker, the pastor, has taken advantage of the suspension of services to visit his father in Mechanicville and to secure much-needed rest.

Ludlow.—The pastor, Rev. G. H. Blason, writes under date of Oct. 18: "We have just furnished every pew in our church with a copy of the Hymnal. Everything seems to be going along all right. We had two seekers in our class-meeting last Tuesday evening, and we are praying for more. I am going to put in special meetings next month." The pastor is deservedly popular with his people.

Pittsfield.—Rev. A. W. Ford, the pastor, writes in a characteristic manner concerning the work at Pittsfield: "All well, work going well, new church bell, new stoves for church, paint on parsonage, debts all paid, full house Sundays, two baptisms, prayer-meetings well attended, revival coming, hard at work."

Windsor.—This charge is enjoying remarkable prosperity under the skillful and energetic leadership of the pastor, Rev. C. O. Judkins. At the last communion service 11 were received into the church—8 from probation and 3 by letter. The church work in all its departments is in most excellent condition. The class-meetings and prayer-meetings are large and full of power. Large audiences attend both morning and evening services. Last Sabbath evening the pastor gave an address to a crowded house on "Indoctrination of the Young." Recent developments at the Saratoga Conference (Unitarian). Following somewhat the plan of the Y. M. C. A., Mr. Judkins has organized a "Literary and Debating Club" for the working-men. This meets at the church vestry on alternate Wednesday evenings, with an interesting program for each meeting. This is calling the young men of from the streets into the church, with the result that Sunday finds many of them in the audience. Mr. Judkins gave an address before the Epworth League at Newton Centre, Oct. 28.

Brattleboro.—At the communion service, Sunday, Nov. 7, 16 were received into the church—11 by letter and 5 on probation. Three had been previously received. The spiritual interest in the church seems to be deepening. Rev. J. D. Beaman is pastor.

South Royalton and Bethel.—At the last quarterly meeting 3 were baptized. During the quarter several others were received on probation. The congregations at both places are on the increase. The pastor, Rev. E. W. Sharp, is happy in his work and is in favor with all the people.

Thetford Centre.—Rev. and Mrs. A. H. Baker are the happy parents of a charming boy. Congratulations!

Epworth League.—An important meeting was held at Trinity Church, Montpelier, Monday evening, Nov. 1. A joint commission representing the Vermont Conference and the Burlington District of the Troy Conference met and arranged for a State Epworth League convention to be held at Burlington, June 21-23, 1898. The program is an excellent one and includes an excursion on Lake Champlain. This is an important movement, as hitherto the young people of the Epworth League in the State have been broken up into two congregations. The League have just been organized at Bennington, Burlington, and Rutland.

Preachers' Meeting.—The Montpelier District Preachers' Association will hold a meeting at Bellows Falls beginning Monday noon, Dec. 6, and closing Tuesday noon, the 7th. This will be followed on Tuesday afternoon by the annual Epworth League convention for Montpelier District. An excellent program has been prepared. Let every pastor on Montpelier District be present, if possible, and let every League chapter send its delegate. Bellows Falls will give a hearty welcome.

L. L.

St. Albans District.

Richford.—Mrs. Nanton, widow of the late Rev. R. L. Nanton, who makes her home in this place, recently lost a brother who lived in Maine, her native State. From a private note we take the liberty of making the following extract: "My brother and I were very close friends, and the only one whom we looked up to as a father. We shall miss him sadly, but we believe that he is safe. I think of him as being with my precious husband, and through it all I can thank God that they are safe and happy. I look forward to a blessed reunion." This is indeed a sore bereavement, but the grace of God is sufficient, and will sustain the sorrowing hearts. Our God is a very present help in trouble. Trust Him!

The series of union evangelistic meetings came to a close Tuesday night, Nov. 2. The meetings were held two weeks under the leadership of Rev. A. A. Smith, a Baptist minister, the Moderator, and Baptists joining forces and working very harmoniously together. Preparatory meetings were held two weeks. "An excellent spirit pervaded all the meetings. The churches were quickened and several saved." Prof. H. P. Van Liew is to give his helpful illustrated lectures. "Foot-pastor Master" and "Sinner of New York City," in the church, Nov. 5 and 9.

Milton.—In our last communication we mentioned the death of the father of Rev. G. L. Story, the pastor. Since then we have received a personal note from Mr. Story, from which we are permitted to take the following: "Father had been in rather poor health for two years. His last illness covered six weeks, and then he quietly fell asleep. I trust, to awake in full realization of the blessedness of a well-grounded hope in the merits of our common Lord and Saviour. He was early trained in the Baptist Church, where most of his family found a church home, but united with the Methodist Episcopal Church in this place twenty years ago. My invalid mother will now make her home with me, as will also a dependent brother. Thus far the Lord has led me on, and I'm trusting for the time to come. He has been found a help in time of need." Death may leave the bereft in sorrow, but it leaves the departed good at the gates of everlasting joy. While the former thought is depressing, the latter is uplifting, and we therefore commend it to the benefit in their sad affliction. Remember them in your prayers.

At the recent State Sunday-school convention, held at Bennington, Mr. Story was re-elected general secretary.

Stowe.—We clip from the *Waterbury Record* the following appreciative reference to the work of a minister of this district, and the pastor of this church: "Rev. M. H. Ryan, who has been the Methodist pastor since last Conference, has won the love and esteem not only of

his own people, but also of other denominations. He is an earnest Christian gentleman and appears destined to do a most useful work in this place."

Elmore.—Rev. A. B. Riggs, pastor, has been released from this charge because of the ill health of his wife. The presiding elder informs us that Rev. H. E. Howard, a supernumerary member of the Vermont Conference, has been appointed as preacher in charge for the remainder of the Conference year. Mr. and Mrs. Riggs have made many friends in this place, who will be sorry to have them go.

Wolcott.—Rev. C. M. Stebbins, the pastor, has secured \$100 in good pledges for the Parent Missionary Society. Mr. Stebbins has been in Albany, assisting Rev. B. Donaldson in a series of revival services.

Alburgh Centre.—Improvements to church property are still going on. Two new brick chimneys have been put up at a cost of \$130. Not long since five children were baptized by the pastor, Rev. J. S. Allen, at the home of one of the friends. Eighteen copies of "Songs for Young People," by Rev. E. O. Ezell, have been purchased by the League for use in the social meetings. The pastor recently exchanged pulpits with Rev. G. W. Burke, of Isle La Motte. Prof. William Kitchin, of the University of Vermont, and also president of the Burlington District (Troy Conference) Epworth League, gave an interesting address, on a Sunday evening in October, on "The Denominational Idea in Religious Work." The lecture was a rich treat. It sparkled with gems of thought and was full of golden nuggets of truth. All were much pleased.

Rev. L. Olin Sherburne, our presiding elder, was re-elected a member of the executive committee, and James Chynoweth, of our church in St. Albans, a member of the committee on normal work, at the State Sunday-school convention just held in Bennington.

CHAMBER.

Maine Conference.

Portland District.

Knightville.—The members of this church, and other friends, tendered a very pleasant reception to the pastor, Rev. L. H. Bean, and wife on the forty-seventh anniversary of their wedding. The vestry was prettily decorated with flowers and draperies. A purse of money was presented, and a very interesting entertainment given.

Westbrook.—Rev. C. U. Phelan baptized 10, received 11 on probation, and 1 into full membership, Sunday, evening, Oct. 31. The revival continues to increase in power, though no extra meetings are being held at present.

Cornish.—A band of Christian Crusaders in working with the church. Several clear conversions are reported, and many of the members have received the baptism of the Holy Ghost for service. The pastor, Rev. Geo. F. Millward, held three weeks of special services before their coming, and was very much in need of help.

South Berwick.—The pastor, Rev. I. Luce, was assisted in his four days' meetings by Revs. W. P. Merrill and David Nelson. Two acres for prayer. The Woman's Foreign Missionary Society held an interesting meeting at Portland recently. Mrs. J. B. Russell, of Portland, presided.

West Seabrook.—Rev. J. W. Lewis, recently transferred from the Nebraska Conference, is supplying here for the present. The people liked him so well that they raised \$100 to bring him home. They have arrived and will occupy the parsonage. This arrangement will not prevent the employment of Mr. Lewis as district evangelist during a part of the winter.

South Eliot and Kittery, First Church.—The two new Epworth Leagues are increasing in numbers and are earnestly at work. Young people are attending the Tuesday prayer-meetings who have not been in the habit of attending church. The brethren are planning to make repairs on the Kittery Church.

Eliot.—A very enthusiastic anniversary of the Epworth League was held on Thursday evening, Nov. 4. Leagues and other young people's societies from neighboring towns were represented. A paper is published by this chapter which brings considerable revenue. In many ways it is a model Epworth League.

Diddeford.—Sunday, Nov. 7, was a great day at this church; 3 adults and 1 infant were baptized, and 3 were received from probation. The sacramental season was of unusual interest and power; the Holy Spirit being manifestly present. At the Epworth League service a young lady of unusual ability consecrated herself anew to Christ and will henceforth sing for Him. Five were converted at the general service. Pastor Bradlee looks for an immediate and large victory.

Saco Ferry.—The harvest of souls continues. Fifty have already been saved, and others are waiting. Sixty-five testimonies were given at a Thursday night meeting, where a dozen or less used to be the rule.

Westbrook.—A district meeting of the W. H. M. S. was held with this church on Thursday, Nov. 11. There was a large attendance. Mrs. S. M. Kimball, of Woodford, presided. Interesting papers were read by Mrs. Paul L. Chandler, of Westbrook, Miss Nettie H. Dabock, of Westbrook, and Mrs. W. S. Boward, of York.

There should be an auxiliary of this excellent Society upon every charge in the district.

Portland, Pine St.—On Sunday, Nov. 7, Rev. F. C. Rogers received 6 into the church. An unusually large number partook of the sacrament of the Lord's Supper. The church has been quickened by three weeks of revival service. On Sunday evening, Nov. 21 the pastor addresses the G. A. R. posts of the city.

South Portland.—This church and Sunday-school have pledged \$25 on the missionary debt. Let all the other churches do likewise, and at once! E. O. T.

Augusta District.

Phillips.—Rev. W. A. Nottage is closing up a very pleasant five years' pastorate. He is one of the school committee and has made himself felt in all that pertains to the good of the town. Several have recently united with the church. Money is being raised to paint the edifice. Last year \$3 was donated for the Church Aid Society, but no credit appears in the Minutes. The presiding elder's claim for the year is paid.

Eustis.—We spent a week in October with this people. We were in the woods during the day and holding services in the evening. Communion with nature and with God are both helpful. The young pastor, Rev. W. Graham, is taking out his salary by teaching school and is making a good impression as a teacher. A large part of the men are in the woods as guides, or engaged in the lumber business, and this throws special burdens upon the women and children. No schools are held in the winter in the most of the portions of this large territory, and it is almost impossible to sustain religious services. What is the best thing to do for this people, is a problem.

Kingfield.—We are having no regular preaching here now. On a recent Sunday I preached in the morning for the Evangelical Association Church, or, as it is called here, the "Holiness Church." One of the fruits of the split in our church and the formation of this new church, undoubtedly, is the building of a new Universalist church, the funds for which were nearly all procured out of town—so I am told. In the afternoon our church was full, but the congregation was emphatically an interdenominational one. We have a fine church edifice and a comfortable parsonage, with an indebtedness of only \$450 and the parsonage rented for \$75 a year. In this little village there are four churches within a stone's throw of each other. Here is another problem.

Salem.—The old town house is fitted up in fine shape with chairs, a beautiful pulpit set, organ, etc., for religious services. The town has only about four hundred inhabitants, and has no church edifice; but they have services every Sunday. Free Baptists, Universalists, and the Evangelical Association now hold the ground. We have only a mere sprinkling of Methodists; but when the presiding elder can give them a service they give him a fine hearing. We greatly enjoyed a Sunday evening service here.

Farmington.—A young son has arrived at the parsonage, and he found a hearty welcome. The Sabbath congregations are excellent; the finances are in an improved condition; the Sunday-school is doing well. The people are so scattered that it is hard to keep the social services at high tide. About thirty of the Normal School students attend our church. This is very unusual. The teachers and the resident trustees are members of a sister denomination. Rev. W. B. Duke-shire, the pastor, has a fine standing in all the community.

Strong.—We found the people here in the midst of revival services. Pastor Kewley is being assisted by Rev. J. M. Buffum. The attendance was good, and the outlook hopeful. Three have recently joined in full, 4 have joined on probation, and several others, members of the Sunday-school, have been converted.

East Milton.—The pastor of this union church, Rev. H. A. Clifford, has recently taken to himself a wife. We extend to the happy couple sincere congratulations.

Ministerial Association.—The October session was held at Richmond. The attendance was not large, but it was a deeply interesting and very profitable session. Excellent sermons were preached by Rev. Messrs. Parsons and Pillsbury; living topics were handled in a lively way; the devotional services were helpful and the hospitality of Pastor Hewitt and his people was generous and hearty. Rev. M. E. King's able and exhaustive exegesis of Matt. 24: 14 was requested for publication. We think its extensive circulation in tract form will do great good. Rev. H. Hewitt's address on "Zionism" is worthy of special mention.

Reviews.—Quite a number of other charges are now holding special services.

Missionary Debt.—We greatly desire that every charge should now come to the rescue. A. S. LADD.

East Maine Conference.

Bucksport District.

Plantation No. 14.—Although not a large number of members reside here, yet there is a loyal and good people living at this place. A good degree of interest is manifested by the faithful few.

Cooper.—The work at this place seems more encouraging than for some time. One has re-

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cently been converted, while some who have been rather inactive have taken hold with new courage and determination. Good congregations greet the pastor at all the services.

Crawford.—Although this field has been neglected somewhat for the past few years, there are still some who stand by the faith and are glad to have services rendered them again. Two have recently given good evidence of conversion.

Wesley.—A decidedly advance step in the right direction has been taken by this people, in that when the pastor is not with them—by reason of attending services on some other part of his large field—they have a service every Sabbath evening, while the work moves on in other directions better than it has for some time. The pastor reports one as having recently taken a stand for the Master.

Alexander.—This charge is one of the places feeling the effects of the unfavorable season for securing good crops, hay being about all the article many of the farmers have to market this season. Yet the work of the church moves on. Pastor and people are hopeful and anxious for victory. New paint and paper have very much improved the interior of the parsonage.

Edmunds and Marion.—Extensive repairs are being made upon the parsonage at Edmunds. The foundation and cellar wall are being rebuilt, and it is hoped that sufficient funds can be raised to build a new L. One conversion is reported, while the work along all lines moves fairly well.

Pembroke.—The work on this charge moves on with its accustomed evenness. The society at the Iron Works have secured a very sweet-toned new bell and have it in place. It was secured at a cost of \$138, and the bill is nearly all paid for.

South Robinson.—The society at this place is greatly encouraged at the way the work is going. The parsonage has been improved inside by plastering and newly painting some of the rooms, and putting in a new stove and carpets. While there has been a cleaning up about the temporal things, we are glad to believe there has been a toning up in spiritual things as well. Large congregations and increasing interest in all the services is the report that comes to us. Several have requested prayers.

Perry.—Extra services have been held at this place with quite encouraging results. Here, as well as at the last-named place, there is a great improvement in attendance and interest in all the services.

Eastport.—In addition to the \$200 indebtedness reported in the Minutes, the pastor found after being a little while on this charge that there was an additional \$300 in smaller bills, thus making it rather discouraging at first to do any kind of church work. So, believing the best way out of the difficulty was to raise the amount and pay all the bills, the pastor set about the task with a determined purpose, and in a little while had secured enough to pay off the entire indebtedness. Some minor improvements have been made on church and furnace, and the bills for this work are all paid. Two have given good evidence of conversion. One new subscriber has been secured for ZION'S HERALD. The catechism has been introduced into the Sunday-school and is proving a good thing. Let other schools do likewise.

Labet.—All is going well on this point. There is a good interest in the social services at the village. The interest and attendance in the Sunday school are increasing. Improvements have been made in and about the parsonage and grounds.

West Lubec.—The work is well looked after at this point, and there are indications of prosperity in many ways. The meeting of the Ministerial Association, recently held at this place, was of great profit both to preachers and people. One was baptized, Oct. 31.

Cutler.—This church recently had the first addition of new members that has occurred for several years, 5 being admitted into full membership.

Columbia Falls.—Evangelist F. H. Jones has been assisting the pastor recently in revival work, with encouraging results. Considering the conditions existing, a great work was accomplished, the fruits of which, we believe, will be seen for years to come.

Orrington Centre.—An Epworth League with twenty-six members has recently been organized. Two have given good evidence of conversion, and one has joined in full membership. To the Sunday-school library \$43 worth of books have been added.

Franklin.—While the work is well looked after along spiritual lines, there is a good degree of interest manifest in temporal things also. The church property has been improved in appearance by a thorough grading of the parsonage lot.

Orland and West Penobscot.—Large congregations, good interest on all parts of the charge, is the report from this field. Five were recently baptized at West Penobscot. The pastor is tolling faithfully, and is hopeful for a great victory.

South Deer Isle.—Work is going well. All departments are receiving careful attention by the pastor and his band of loyal workers. Nov. 7, 8 were baptized and one received into full membership in the church. A successful year seems to be guaranteed.

N. E. Southern Conference.

Providence District.

Newport, Thames St.—Sunday, Oct. 17, was a day of unusual interest. The first rally day in the history of the church was celebrated during the week preceding. Cards of invitation had been sent to all the members of the church, Sunday-school, and congregation, and the result was all that could be desired. The pastor, Rev. G. E. Brightman, preached from Proverbs 11: 30: "He that winneth souls is wise," and urged all to be soul-winners. The Sunday-school held special exercises, the primary department being given a prominent place in the program. Addresses were delivered by

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T. Fred Kaul, superintendent, and the pastor. Rally day was a great success and will now be observed annually. The Woman's Foreign Missionary Society of this church is educating a native girl in one of the foreign fields, and is frequently cheered with the letters received from the beneficiary and her teacher. M. J. Brightman is having a pleasant pastorate and the outlook for the fall and winter is good.

Hope Valley.—The revival at this place still continues, and the services increase in interest. The pastor, Rev. C. B. Bromley, has held meetings for eight weeks with little outside help, except from Rev. C. A. Lockwood, of Providence, who was with him and rendered efficient service for a week. The church is crowded and souls are at the altar every night, many coming a distance of five miles to attend the meetings. Sunday, Oct. 31, 14 were baptized and 12 received on probation, and a number are to be baptized by immersion shortly. Hope Valley has not had such an awakening for many years. Pastor Bromley is happy and gives all the glory to God.

Stoughton.—Mr. and Mrs. Eliphaz Gay recently celebrated the 50th anniversary of their marriage in the parlors of the Methodist church. Mrs. Gay's maiden name was Emily Mitchell, and she was married to Mr. Gay at Marshfield, Oct. 24, 1847, by Rev. Logren Pearce, and soon after they removed to Stoughton, and settled on the farm where Mr. Gay was born, which is now called Forest Farm. Two sons were born to them—Abbot, who died at the age of three years, and Eldon, who is married, and who manages the farm at the present time. They have both been lifelong members of the Methodist Church, and Mr. Gay has been treasurer of the trustees for the past thirty-four years. The parlors were beautifully decorated with autumn leaves and flowers. Mr. and Mrs. Gay received their friends from 7 to 10 o'clock, during which time a pleasing program was given. The happy couple were presented with a purse of gold from members of the church, of which they are charter members. They also received \$50 in gold from members of the church, with many other gifts.

Chestnut St., Providence.—Rev. A. J. Coultas has mapped out the entire district in which this church is situated, and the plan is to make a personal canvass of every house. One of the deaconesses will assist in the work. New methods of work are contemplated, and it is hoped to interest the many who do not attend church in the services. Rev. R. Povey, of New London, exchanged with the pastor, Oct. 31. Mr. Coultas preaching at New London to the great delight of his former parishioners.

Institute of Instruction.—The 531 annual meeting of the Rhode Island Institute of instruction was held in Providence, Oct. 28-30. This is the oldest institution of the kind in the country. Rev. A. J. Coultas, pastor of the Chestnut St. Church, delivered an eloquent address on "Manual Training." Instead of the 3 R's he advocated the 3 H's—heart, head, and hand culture. Prof. J. W. V. Rich, a member of Trinity Church, and Prof. W. B. Jacobs, also of Trinity, gave excellent addresses. The officers for the year include the following Methodists: President, J. W. V. Rich; secretary, N. C. Kingsley; treasurer, R. A. Sherman. H. S. Tarbell, LL. D., superintendent of the Providence schools, and author of an excellent series of text-books, is a member of the Chestnut St. Church, and the Methodist Church is well represented in the educational work of the city.

Personals.—Bishop Vincent will receive a warm welcome to our Conference.

Rev. C. A. Lockwood, of the Mount Pleasant Church, Providence, is doing efficient work in helping in revival services.

Rev. W. S. McIntire has also frequent calls in this work.

Rev. Henry Varley is holding services in Providence, and is saying many excellent things mixed with a good deal of dangerous error. He has evidently no use for the Holy Spirit in his work.

Warren.—There is a growing spiritual interest. A number of cottage prayer-meetings have been held and two weeks' services in the church. Our Folks' Day was observed, Oct. 24. The attendance was large and the services interesting and profitable. Sunday, Nov. 7, was observed as missionary day. The Sunday-school and Epworth League participated in the services, the evening exercises being especially interesting, and \$35 were subscribed for the missionary debt. A gift of \$1,000 has just been received from Mrs. Abbe Bishop, a former member. The income to be used for current expenses. The Sunday-school is increasing in numbers and interest, and 4 persons have been received on probation. The Ladies' Aid Society recently held a "birth-day social," which netted \$72. This is to be the nucleus of a fund for carpeting the large vestry. Altogether the outlook is encouraging. Rev. H. W. Brown is pastor.

Woonsocket.—Special meetings have been held with encouraging results. Revs. H. A. Murkett, J. S. Bridgford, H. H. Martin, and J. H. Natting have assisted the pastor, Rev. H. B. Cadby, in the services. "The Sunday Evening Excursions to Bible Lands" continue to attract audiences that crowd the church. The Woonsocket people are enjoying the ministrations of Mr. Cadby, but he is seriously crippled in his work on account of the great need of a better church building.

East Providence.—A week of prayer and special religious services was held Nov. 7-13. Rev. J. I. Bartholomew, Ph. D., of Stafford Springs, Conn. preached every evening in the week except Saturday. The services were largely attended and a good religious interest was manifested. The growth of this church is also seriously retarded by the need of a more commodious building. Rev. C. S. Davis is happy in the co-operation of this excellent people.

Mathewson St., Providence.—Three were received on probation at the November communion, and the largest number of communicants since the opening of the new church parlors of the sacrament. The individual cases are growing in favor and seem to be popular. The question of attracting the people to the Sunday evening service seems to be solved without resorting to the stereopticon. Special music, with a short, earnest Gospel sermon, added to the attractiveness of the beautiful auditorium, draw congregations that fill the church. Mathewson St. Church is becoming a centre for Methodism in Providence, and visitors to the city from all parts of the country are among the worshippers every Sunday. "A Carnival of Nations" held by the ladies, Nov. 9-11, was a splendid financial and social success. The spacious parlors were crowded each day, and the concerts were well patronized and of a high order. Bishop McCabe's lecture on "The Bright Side of Life in Libby Prison" drew a large audience, and

the words of Pastor Kaufman, in introducing him as "the people's Bishop," were warmly applauded. A unique feature of the carnival was the golden wedding reception of Pardon M. and Mrs. Stone.

Providence Preachers' Meeting.—Dr. J. M. King, of New York, spoke to a large audience, Monday, Oct. 25, and Rev. C. H. Ewer preached an excellent sermon, Nov. 1. "A Study of the Conference Year-Book" was the topic of Rev. H. F. Stimson, of Taunton, Monday, Nov. 8. Many humiliating facts were revealed by the speaker, and some encouraging things, but all were surprised to learn that 121, or more than two-thirds of the charges, paid for pastoral support \$500 or less per year; 64 charges pay a salary of \$1,000 or more; only 7 pay as high as \$2,000 to \$2,500. These figures include house rent, which is quite large in some instances. The average salary of the pastors is about \$650. With the increasing cost of living and the decreasing estimates, many of our pastors have a struggle to "make both ends meet." NEMO.

Brookton and Vicinity.

Preachers' Meeting.—An interesting session was held at Central Church, Monday, Nov. 8, at which more preachers than usual were present, quite a number of whom were accompanied by their wives, the ladies having been specially invited to attend. A thoughtful paper on "Constitutional Studies in our Discipline" was read by Rev. S. M. Beale, of Stoughton, and led to profitable discussion. After the formal exercises the entire company sat down to a bountiful luncheon provided by Rev. A. H. Keeler, acting pastor of Central Church, and served by several ladies of that church.

Central Church.—Steady growth is being realized. At the last sacramental service 3 members were received by certificate, 1 person received on probation, and 5 probationers admitted to full membership. Rev. E. B. Hinckley, one of the fathers in the Conference, who now resides in Provincetown, spent the Sabbath with this people and assisted in the administration of the Lord's Supper. Six new subscribers to ZION'S HERALD are reported—a number which will be increased to sixty if the people heed the counsels of Mr. Keeler.

Brookton, South St. (Campello).—Six persons received to full membership—2 from probation and 4 by certificate—2 children and 3 adults baptized, and 3 received on probation—this is a part of the story of the first Sabbath in November. Rev. O. W. Scott reports a rising tide, and is planning a "four days' meeting" in the near future.

Brookton, Pearl St.—Though temporarily depressed by the removal of valuable workers to another part of the country, the "little mother" of Brookton Methodists is steadfast and hopeful. Two persons have recently confessed Christ in baptism and united with the church. A good religious interest prevails.

Brookton, Franklin Church.—Rev. J. W. Morris conducted two weeks of protracted meetings in October, in which he received substantial help from neighboring pastors. The church was much quickened and several persons professed conversion. Others evidently felt the gracious influence and are, apparently, "almost persuaded."

Stoughton.—A "week of prayer," to which this church gave itself up a short time since, proved to be a valuable means of grace. Soon after 3 persons joined the church on probation. Much interest is being developed in the Sunday evening service, which is a combination of the Epworth League prayer-meeting and a preaching service. The leader appointed by the Epworth League conducts the prayer service and the pastor preaches, the two co-operating during the entire meeting. The results are good.

Bridgewater.—This church, though having but a short roll of members, ministers to a considerable number of people. This was manifest at the last communion service when seventy-five persons received the sacrament of the Lord's Supper, while there are only thirty-nine members of the church. This is explained, in part at least, by the fact that a considerable number of Christian young men and women who are students at the State Normal School in Bridgewater, and who are members of churches at their homes, received the sacrament of the Lord's Supper here. Seven names have just been added to the list of probationers.

East Bridgewater.—The pastor, Rev. N. B. Cook, has been conducting a series of revival meetings which continued for two weeks. A quickened spiritual life in the church is the most direct result. A large proportion of the church members were present at these services. One person was led to begin the Christian life. Three new members have just come into the church.

Hanover.—A deepening interest, which manifests itself especially in the Sunday evening services, which are distinctively evangelistic in their character, gives ground for a good

hope that the harvest time is near. Rev. C. H. Williams has been in Dighton helping in revival services, and expects to hold similar meetings in Hanover soon and to be aided by the Dighton pastor, Rev. Jerome Greer, who was preacher in charge at Hanover a few years ago.

East Weymouth.—Four members were added to this church by certificate and two persons placed on probation on the first Sunday in November. Rev. C. A. Littlefield, of Boston, gave a stirring address last Sunday evening on the work of the Epworth League House at the North End.

East Weymouth, Porter Church.—Rev. R. C. Miller, of Nantasket, preached in this church on Sunday, Nov. 7, and further assisted the pastor, Rev. D. L. Sharp, by administering the sacraments. Three persons were baptized and five received to full membership.

Nantasket.—Few men will have a better claim to the distinction of being the busiest man in the Conference this year than the pastor, Rev. R. C.

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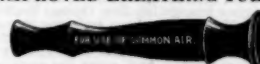
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Miller. Beside doing the heavy work involved in publishing the Souvenir History of the Conference and attending to the regular duties of the pastorate, he has done not a little special and extraordinary work in behalf of his charge. Three times, within a period of eight days, he has been found in neighboring pulpits preaching and otherwise assisting the several pastors. Under his direction the church has just had a jubilee week because of clearing the church property of debt and placing a bell in the tower of the church. The first of the series of public exercises was on Wednesday evening, Nov. 10. Among the numbers on the program of the evening the "History of the Nantasket Church," by Arthur Beale, chairman of the board of trustees, the "Historical Poem," by Mrs. C. T. Richardson, the address by Rev. E. C. Bass, D. D., presiding elder, on "The Mission of the Village Church," and the address of Mr. Amos A. Lawrence, are worthy of special mention. Several neighboring pastors were present and participated. The crowning event of the evening was the burning of the mortgage and the ringing of the bell. On Thursday evening a young folks' jubilee rally was held. Rev. W. N. Brodbeck, D. D., of Boston, delivered an impressive address on "Young People and Aggressive Christianity" to a large and appreciative audience.

Jubilee Sunday was a great day. A full house greeted the morning preacher, Prof. M. D. Buell, of Boston University, whose sermon made a deep impression. At the evening hour Rev. J. W. Morris, of Brockton, addressed another large congregation. His theme was, "A New Version of the Prodigal Son," and was illustrated by original drawings on canvas made by Mr. Morris in brilliant colors. The week was closed on Monday evening by a grand jubilee concert given by the choir of the Methodist Episcopal Church of East Weymouth, Mr. W. H. Pratt, director, assisted by Miss Catherine M. Tinker, reader, of Boston, and in which this large chorus choir and its accomplished soloists fully sustained its high reputation as a musical organization. At the quarterly conference, held last week, a unanimous vote was passed requesting that Mr. Miller be reappointed to this charge for a fourth year.

IRVING.

New Bedford District.

North Dighton.—The pastor, Rev. G. A. Sisson, has quite recovered his strength, and is now in the midst of revival meetings. He is planning a two weeks' campaign.

Taunton, Grace Church.—The pastor, Rev. B. F. Simon, has been in great demand at League conventions near by and abroad. He gave a paper at the Providence Preachers' Meeting, Nov. 8, that caused a prolonged and animated debate. His subject was, "Some Conclusions from a Study of our Year Books." The plith of the matter was that our Conference is relatively increasing in members, while the churches within our bounds are either stagnant or declining in membership. The result particularly pointed out was that smaller salaries than neighboring Conferences paid were the average, and in consequence much privation was entering our pastors. The remedy is apparent: Receive fewer men into full relations, and resist transfers that are not exchanges.

The Methodist Social Union held its bi-monthly meeting, Nov. 8, in the elegant memorial chapel, Capt. Phillips' gift. President Lincoln of the Glenwood Company was in the chair. Music was furnished by the Bannock and Mandolin club of the city. The collection was served by the ladies of the church, assisted by the young people. It was an elegant affair. The outlook report was given by Rev. C. A. Stenhouse, of Central Church, and the address of the evening by Miss Lunn, of the Deaconess Home and Hospital, Boston.

Taunton, Central Church.—After a week of services the pastor, Rev. C. A. Stenhouse, received 5 persons on probation at the communion, Nov. 7. One man was converted in the evening who was aroused to his need by happening in at the morning sacramental service.

Taunton, First Church.—A very pleasant reception took place at the parsonage on Friday evening, Nov. 5, at which the new building was filled with a happy throng. Rev. and Mrs. W. A. Luce are enjoying the favor of this united and strong church.

Taunton.—Mr. and Mrs. A. N. Dyer, lifelong Methodists, members of Grace Church, celebrated the fiftieth anniversary of their wedding at the residence of their daughter, Mrs. A. C. Rhodes, on Clinton St., Nov. 1, afternoon and evening. They have five daughters. The family is well known in musical circles. Mrs. Rhodes is a leading vocalist in this city. Rev. B. F. Simon, in behalf of the church, presented a set of resolutions congratulating Mr. and Mrs. Dyer on the happy event, and conveying expressions of appreciation for their faithful service in the church. Many beautiful and valuable presents, besides a hand-ome sum in gold, were presented. A collection was served.

Plymouth.—The son of Mr. R. S. Douglass, Richard, met with a painful accident while

exercising in the gymnasium of Wesleyan University. He strained the ligaments of his ankle so severely that the ankle had to be put in a plaster cast, and it will be a long while before the foot will be able to bear his weight.

Whitmark.—Rev. J. B. Bell officiated in the West Taunton Baptist church Sunday, Oct. 24, in the absence of the pastor.

Acushnet.—Rev. Eben Tirrell, of Pleasant St. Church, New Bedford, preached here, Oct. 24.

Wellfleet.—At the harvest supper given by the Ladies' Benevolent Society over one hundred persons were present. A very enjoyable entertainment was also given. The Epworth League had a round table talk, Nov. 5, at which a pretty program was carried out. Rev. F. L. Brooks, the pastor, aided in the success.

Provincetown, Centre Church.—Oct. 27 a quiet wedding occurred at the residence of Capt. Joseph S. Hatch. Miss Sarah May Hatch was united in marriage with Mr. Geo. S. Grover, express messenger on N. Y., N. H. & H. railroad. Rev. W. P. Buck performed the ceremony in the presence of relatives and intimate friends only. Miss Hatch was a very active member of the church.

West Dennis.—An elaborate wedding took place in this church on Tuesday, Nov. 3. Rev. J. T. Docking officiating, assisted by Rev. Mr. Mendell, of Roxbury. Miss H. Ina Crowell was married to Mr. Lincoln P. Crowell of Boston. An extended report is given in the Yarmouth Register of Nov. 6.

Orleans.—Rev. A. A. Scudder preached two instructive and able sermons in this church, Oct. 31.

Truro.—Rev. and Mrs. G. O. Thompson, of Orleans, were in town over Sunday, Oct. 31. Mr. Thompson preached here in the evening.

Bourne.—Revival services are in progress here, conducted by the pastor, Rev. R. E. Schuch.

Fall River, Summerfield Church.—A reunion and ingathering took place, Thursday evening, Oct. 28, and it was the most successful social affair ever held here. A bountiful supper was provided by a committee of which Mr. Wm. Thompson was the head. The Ladies' Society assisted. During the evening 320 took supper. During the evening the post-prandial exercises, which consisted of reports, addresses, music, etc. Rev. Eben Tirrell, of Pleasant St. Church, New Bedford, made the main address, his subject being "Church Unity." He was followed by Mayor Greene, John D. Flint, and Presiding Elder Everett. The decorations were elaborate and beautiful. About \$500 were pledged at the offering.

Dighton.—Special services are in progress. Rev. C. H. Williams, of Hanover, has been assisting the pastor, Rev. Jerome Groer.

Fall River, St. Paul's Church.—A public meeting in the interests of Kimball Chapter of the Epworth League was held in this church, Oct. 31. The new president, Geo. W. Pennington, presided at the opening address. The chorus choir under the leadership of Elsie Small furnished the music. E. H. Miller, vice-president of the Spiritual department, and A. W. Smith, vice-president of the Literary department, indicated the lines of their work for the coming year. Rev. J. H. MacDonald made an eloquent address on "The work of the League, and Prof. J. B. DeMotte, of Bryn Mawr, Pa., gave an interesting address on "Five Steps to Happiness," namely, fine health, pure air, a few books, a friend, and a mission.

Fall River, Quarry St. Church.—The annual harvest concert of the Sunday-school occurred Oct. 31. Over a hundred chairs were used in trying to seat the extra large congregation. The fruit and vegetable used in the decorations were given to the Deaconess Home. Superintendent Goss had charge of the very interesting exercises.

Fall River, First Church.—Rev. S. F. Upham, D. D., of Drew Theological Seminary, preached here, Oct. 31, on "Spiritual Oases in Christ." In the evening the presiding elder, Rev. T. J. Everett, preached on "Sin and Love" contrasted in their characteristics and relation to the Divine Law.

Personal.—Rev. C. W. Gallagher, a former pastor of St. Paul's Church, Fall River, and a highly respected ex-presiding elder of this district, has been visiting in Fall River recently. It gives his old friends much pleasure to hear that he has been made assistant principal of Lowell Seminary.

Cataumet.—The lecture of Rev. H. B. Cady, Oct. 19, on the "Life and Times of John Wesley," was instructive and inspiring. Fifteen dollars were added to the parsonage fund.

Sagamore.—Substantial progress has been made in securing subscriptions for the repairs so much needed on the church edifice. Rev. E. E. Phillips, the pastor, is working hard to make the undertaking successful.

Bourne.—Mrs. J. G. Gammons, of Arnold's Mills, R. I., has been visiting here, the guest of Mrs. M. C. Waterhouse.

South Yarmouth.—Rev. E. W. Eldridge and family, of South Scitasset, were the guests of Mrs. I. P. Farris recently.

Fall River, North Church.—An interesting service was held in this church, Sunday evening, Oct. 24, in connection with the presentation of ten memorial windows. The pastor, Rev. Alexander Anderson, presided, and the exercises consisted of a musical program and brief addresses. The windows were presented by friends or relatives of the persons whose lives were thus commemorated. Four of the windows are in memory of Rodolphus H. Allen and wife, and Rodolphus N. Allen and wife. The memorial for Mrs. R. N. Allen was given by the Ladies' Aid Society, as was the one in memory of six deceased pastors of the church. The Epworth League gave one in honor of John Haskell, the first Sunday-school superintendent. Mrs. G. W. Hathaway, who was an earnest worker in the church was in like manner honored. Mrs. Harmer and Mrs. Samuel Hanson were given memorials by relatives. The service and the occasion made a notable tribute to the memory of persons prominent in the early life of the church.

KARL.

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New England Conference.

Boston Preachers' Meeting was mainly occupied with addresses by the presiding elders of the North, South and East Districts as to the kind of ministers desired by the churches. Dr. Eaton, of the North District, having clearly shown that in our system the assignment of ministers to churches is not a matter merely between given ministers and given churches, but must be arranged so as to make the best adjustment for all the churches and all the ministers, said that sometimes the question with a church as to a minister is not as to ability or personal experience, but a simply a question of age. Adolescence is at a premium with some people. Some popular men are a law to themselves; they so conceal their characteristics that you wonder what they really are. Sometimes men of superior abilities are not called for. Some laymen seem to regard the church as a corporation, and they want a minister as an agent to manage it.

Dr. Mansfield, of the South District, said: The people often want a man with whom they are not acquainted—a man who "gets there;" a man who does not consider his charge too insignificant for him, who is not a hobby-rider; a man who presents sermons sparkling with fresh thought and inspiration, and suggestions that will help them in duties, conflicts, and trials. Sometimes they want young men. They want a man who can interest them—a man who thinks and studies and prays. They want a man willing to work hard, a revival preacher who is in full sympathy with our doctrines and polity; one who is above reproach and practices what he preaches; one who appreciates their worth as well as their needs. They want a Scriptural, prayerful, contented preacher.

Dr. Thorndike, of the East District, said: Personal appearance and delivery are important. Cultivate all that constitutes the gentleman. State the old truths in present-day language. The people want a minister who is interested in them—in thorough earnest to help them; a man with a trained mind; one to whom they can look up; a good man; one who is a man; an unselfish man; one who will interest them; one who will preach helpful sermons, with the spirit of Christ in them; a man who does something.

At the Preachers' Meeting next Monday leading delegates to the convention of the National City Evangelization Union will be present. It is expected that the speakers will be: Col. Horace Benton, of Cleveland; Horace Hitchcock, of Detroit; J. E. Ingram, of Baltimore; Rev. A. D. Traveler, of Chicago.

Monday, Nov. 29, at 10:30 A. M., the Preachers' Meeting will join in a union service at Lorimer Hall, Tremont Temple, to greet Rev. Charles A. Berry, D. D., pastor of the Congregational Church at Wolverhampton, England, and president of the Congregational Union of England and Wales. Dr. Berry was the first president of the National Council of Evangelical Free Churches of Great Britain. He is to speak in the interest of the federation of evangelical churches. He is known in this country as the preacher who was called by the Plymouth Church, Brooklyn, to succeed Henry Ward Beecher.

South District.

Boston, First Church.—At a recent meeting the quarterly conference, desiring to attest the sense of the loss sustained in the death of their late associate and brother, Mr. E. W. Sanborn, more than fifty years as class-leader, steward and trustee, recognizing his devotion to the best interest of the church, his pure mind, sound judgment and faithfulness, and expressing deep sympathy with the aged wife and other members of the family.

St. John's Church, South Boston.—At the last communion service 9 were received from probation, 2 baptized, and 1 received on probation. Sunday, Nov. 7, was observed as Harvest Day, the entire congregation and Sunday-school making free-will offerings of the "fruit of the fields" and money. Each person from the smallest in the Sunday-school to the oldest member came to the altar bearing in his hand an offering unto the Lord "for the day, where it was received by a committee under the direction of Mr. A. M. Williams and placed upon the altar. It was an impressive sight, and brought a rich blessing to the people. The pastor, Rev. Dr. R. L. Greene, preached a harvest sermon that was intensely listened to by the large congregation. On Monday the offerings were distributed to the "shut ins," the aged, the sick, and the needy. A harvest concert was given at 4 o'clock that filled the church. Four o'clock vesper services are being held every Sunday, and on Nov. 14 Dr. Greene begins a series of four sermons to "Young Mariners," with the following topics: Nov. 14, "Guides and Guardians of the Sea;" Nov. 21, "Running Free;" Nov. 28, "In the Breakers;" Dec. 5, "Life Savers and Wreckers." A people's Gospel service is conducted under the auspices of the Epworth League at 7:30 Sunday evenings.

Mattapan.—Last Sunday was a field day with this church. Rev. Dr. John Krantz, presiding elder of Paterson District, Newark Conference, was present and preached morning and evening to the great profit of the people. He conducted a finance campaign, leading the congregations to great sacrifice. The grand total of \$1,000 was raised during the day. This, with the generous offer of \$1,000 made previously by a friend of the

church, reduces the debt to about \$2,000. Dr. Krantz's methods are wise, and his enthusiastic leadership brings success. Rev. W. A. Mayo, pastor.

Mt. Boudoin, Dorchester.—From a small beginning two years ago this society is growing rapidly into a prosperous church. In October, 9 were received into full membership and 3 on probation, and one into full membership this month. The Sunday-school now numbers 175 members and the League about 50. The congregation meets in a large hall seating between three and four hundred, and the evening services are crowded. The need of a church edifice is seriously felt. Finances are well sustained. On Sunday, Nov. 7, the pastor, J. W. Stephan, made an appeal to the congregation for \$20 toward the missionary debt, and it was raised in a few minutes.

Plainville.—This church is enjoying a year of great prosperity. It has met and paid all its obligations to date, besides reducing to a considerable extent last year's deficiency, all of which will soon be cancelled. An audience of nearly four hundred—the largest ever gathered in the history of the church—listened to a sermon by the pastor, Rev. A. L. Squier, on a recent evening. A good spiritual interest prevailed. Requests for prayers have already been made. Special revival services began Nov. 14, to continue through the month.

H.

Worcester, Laurel St.—This society has been making earnest efforts to reach those people who come to service, but do not belong to the church; who do many things for the church, and yet whose names are not on its books. Many who never attend Sunday service are to be invited into these meetings, as it is hoped by some means to reach them and bring them in permanently.

Trinity.—The entertainment given by the Ladies' Aid Society for the treasury. It is to be used for uniforms. The music committee, consisting of C. L. Clark, C. A. King and C. M. Rogers, with the choir and some friends, the party numbering about twenty, were entertained by Rev. E. F. Holway and family at the parsonage. An evening of music was much enjoyed, and its close light refreshments were served. Miss Francis Hart is organist and director of the choir. The usual supper and entertainment was given last week by the Ladies' Circle. Candy and ice-cream were also sold. Dr. J. D. Pickles was such a favorite in this church as its pastor that all were interested in his marriage. Several of the church people attended his wedding in Melrose.

Park Avenue.—The harvest concert was presided over by the assistant pastor, Rev. W. E. McCaskill.

Grace.—The ladies held a social and supper, the entertainment being the story of how each one earned a dollar to bring to the treasury. Mr. Lewis Pentecost had put it all in the form of chronicles, the reading of which brought smiles to many a face. Some of the methods were certainly unique and not to be compared with the ways by which men earn the same amount of cash. No fair is to be held this year. A good course of lectures takes its place, and with a fair amount of work may be made a success.

The supper in honor of the ninth anniversary of the Epworth League brought out a large number of the church people. Nearly two hundred of the League, presided, and was also host-master. Mr. George Whitaker made a somewhat extended speech descriptive of the Toronto convention, which he attended.

Coral St.—Rev. Dr. R. L. Greene, of South Boston, gave the first of a series of lectures to be held in this church. The subject, "Fun and Fury of a Soldier's Life," brought out applause.

(Continued on Page 17.)

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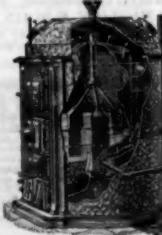
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The Sunday School.

FOURTH QUARTER. LESSON IX.

Sunday, November 28, 1897.

1 Peter 4: 1-8.

Rev. W. O. Holway, D. D., U. S. N.

SALUTARY WARNINGS.

I. Preliminary.

1. Golden Text: *Be ye therefore sober, and watch unto prayer.*—1 Peter 4: 7.

2. Simon Peter: born at Bethsaida in Galilee; the son of Jonas, the brother of Andrew; lived at Capernaum, where he was married, and followed the trade of a fisherman; brought to Jesus by his brother Andrew, and received the name Cephas (same as Peter, meaning a rock); with James and John, enjoyed a peculiar intimacy with the Master and attended Him in all His journeys; denied Him thrice, but repented; was among the first to visit the tomb of the risen Saviour; restored to the pastoral office by the charge, "Feed My lambs," "Feed My sheep;" preached at Pentecost with signal results; worked miracles; went to Samaria and the coast of the Mediterranean; baptized Cornelius; was imprisoned in Jerusalem by Herod, but was delivered by an angel; undertook various journeys, preaching (according to tradition) in Pontus, Galatia, Cappadocia, Asia Minor and Bithynia; labored also in the Parthian empire; is supposed to have been crucified with his head downward, at Rome, in the fourteenth year of Nero's reign (A. D. 67-68).

3. The First Epistle of Peter was written at "Babylon" (supposed to be Rome) towards the close of the apostle's life. It was addressed to the "strangers" (dispersed Jews, principally, who had embraced Christianity) "scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia." Its object was to console and confirm the sorely-tried disciples, to exhort them to vigilance and fidelity, and to encourage them to triumph over the sufferings of this present time, keeping a steadfast eye on Christ and their heavenly inheritance. Luther justly designates this Epistle as one of the most noble of the New Testament.

4. Home Readings: Monday—1 Peter 4: 1-8. Tuesday—Prov. 31: 15-23. Wednesday—Luke 13: 31-35. Thursday—Luke 13: 41-48. Friday—Matt. 24: 42-51. Saturday—1 Thess. 5: 1-11. Sunday—[Mark 13: 35-37].

II. Introductory.

The preceding chapter ends with Christ's exaltation to God's right hand, angels and authorities and powers, being made subject to Him. Yet He, in the days of His flesh, endured suffering, being tempted, maligned, maltreated and crucified. Those to whom St. Peter was writing should remember this and clothe themselves with the armor of the same mind which He possessed. Being identified with Him, one with Him, they should reckon that they died to sin in Him, especially to sin of ill-repute to which they had formerly lived. Being in this sense dead, they had ceased to live as they had done, "in wine-swilling and roystering," in shameful excesses and "abominable idolatries." The time past should suffice for that heathenish sort of life, even though the Gentiles reviled them for not continuing in the old way, and not plunging with them into "the same slough of dissoluteness." But these would be seducers would be required to give an account to Him who was ready to judge both the living and the dead. For the dead must be judged. They had listened to the gospel which had been preached to them for this very purpose, namely, that, though suffering and chastening might be their lot in the flesh—the lot of all humanity—they might be empowered to keep God's holy law and live to Him in the spirit. Not forever would the present order of things continue: the end was at hand. He exhorts them therefore to sobriety of mind and life, to earnest prayerfulness, and to the cultivation of an intense fraternal love, reminding them that "love covereth a multitude of sins."

III. Expository.

1. Forasmuch then as Christ hath suffered for us in the flesh (R. V. omits "hath" and "for us").—Because Christ, our Example, clothed in our mortal flesh, endured temptation, persecution and even death; "since He has set you the example of doing right at any cost, even the cost of crucifixion" (Peloubet). Arm yourself likewise (R. V., "arm ye yourselves also") with the same mind.—Let the same spirit or purpose which animated Him dominate and fortify you in your warfare which will not end till the flesh is crucified with its sinful affections and lusts. He that hath suffered in the flesh hath ceased from sin.—"The general assertion rests on the fact that the flesh is the element of sin, and he that hath mortified it by suffering has in the same proportion got rid of sin" (Alford). "The Christian is by faith one with Christ. As, then, Christ by death is judicially freed from sin, so the Christian, who has in the person of Christ died, has no more to do with it judicially, and ought to have no more to do with it actually. 'The flesh' is the sphere in which sin has place" (J. F. and B.).

2. That he no longer (R. V., "that ye no longer") should live, etc.—The meaning is: Arm yourselves with Christ's mind in order that the rest of the time of your mortal life may not be spent in sinful, corrupt indulgences (that these may no longer constitute your life), but

in performing the holy will of God, which is life in its truest sense.

3. For the time past of our life may suffice us (R. V., "for the time past may suffice").—The connection is: Spend the rest of your time in right living, for sufficient of your past has been spent in wrong living. "Peter takes the lowest ground. For not even the past time ought to have been wasted in lust; but, since you cannot recall it, lay out the future to better account" (J. F. and B.). To have wrought the will (R. V., "the desire") of the Gentiles—to have lived as they wished and still wish you to. The "Gentiles" are simply heathen as distinguished from Christians. The allusion shows that this Epistle was not written to converted Jews, but to those who had been redeemed from the unspeakable degradation of the heathen world. When we walked—R. V., "and to have walked." In lasciviousness—plural in the Greek; therefore including the various and basest forms of impurity. Lusts—unholy desires which resulted in "lasciviousness." Excess of wine (R. V., "wine bibblings")—literally, boiling over, overflowing with wine. Revelings.—"The word originally signifies merely a merrymaking; most probably a village festival. In the cities such entertainments grew into carousals, in which the party of revelers paraded the streets with torches, singing, dancing, and all kinds of frolics. These revels also entered into religious observances, especially in the worship of Bacchus, Demeter, and the Idæan Zeus in Crete. The fanatic and orgiastic rites of Egypt, Asia Minor and Thrace became ingrafted on the old religions. Plato, in the introduction to 'The Republic,' pictures himself as having gone down to the Piræus to see the celebration of the festival of Bendis, the Thracian Artemis (Diana); and as being told by one of his companions that in the evening there is to be a torch-race with horses in honor of the goddess. The rites grew furious and ecstatic. 'Crowds of women, clothed with fawns' skins, and bearing the sanctified thyrsus (a staff wreathed with vine leaves) flocked to the solitudes of Parnassus, Kitharron, or Taygetus during the consecrated triennial period, and abandoned themselves to demonstrations of frantic excitement, with dancing and clamorous invocations to the god. They were said to tear animals limb from limb, to devour the raw flesh, and to cut themselves without feeling the wound. The men yielded to a similar impulse by noisily revels in the streets, sounding the cymbals and tambourines, and carrying the image of the god in procession' (Grotr). Peter, in his introduction, addresses the sojourners in Galatia, where the Phrygian worship of Cybele, the great mother of the gods, prevailed, with its wild orgies and hideous mutilations" (M. R. Vincent). Banquetings (R. V., "supperings")—"Banquetings" (R. V., "supperings")—Heathen idolatries were shamefully obscene. "With this monstrous wickedness Christianity had everywhere to struggle."

4. Think it strange that ye run not with them.—"It is not hard, even from our own experience, to picture to ourselves the surprise of the heathen when he found his friend refusing an invitation to a banquet, shrinking from contact with the prostitutes of Greek cities, or when there, passing the wine cup unshared" (Cambridge Bible). Excess of riot—slough of profligacy. The word "riot," in the original made up of the root of the verb "to save" and the negative particle, means wasteful, reckless prodigality. Speaking evil of you—"blaspheming" you. "The early apologists testify abundantly to the fact that the Christians were accused of all manner of crimes, and of haughtiness and hatred of their species" (Alford).

5. Who shall give account—of their wicked charges and calumnies, as well as of other sins (Jude 15). To him that is ready to judge—decisively, and at once. The quick and the dead—both those that shall be alive when Christ comes, and those that died before but shall be resurrected and brought to judgment; in other words, all men. "Hereby he intimates for their comfort, that though their enemies and ill-willers might outlive them, yet they shall not escape God's judgment."

6. For, for this cause was the gospel preached also to them that are dead (R. V., "for unto this end was the gospel preached even to the dead")—the "dead" referred to in the previous verse, the literally dead. "The Gospel, substantially, was 'preached' to the Old Testament Church; though not so fully as to the New Testament Church" (J. F. and B.). Alford, Farrar and others interpret the persons referred to as "dead" as those "spirits in prison to whom our Lord went and preached" (see chap. 3: 19). That they might be judged according to men in the flesh—referring either to the final judgment, "judged at the last in the same way as those living now" (J. F. and B.); or, judged or condemned in the sense that their fleshly nature might be overcome—the same as "to suffer in the flesh" (verse 1); or, "that they might be judged according to men," in the sense of being "punished, chastened, as other men. In the body by sickness, pain and death" (Peloubet). But live according to God in the spirit—the outer man perishing, the inward man renewed day by day. [For Farrar's views on this passage see "The Early Dawn of Christianity," pp. 93-95.]

7. But the end of all things is at hand.—"The end of all that they had known and lived in, the end of one great world, or dis-

penation, was indeed nigh at hand. The old order was changing and giving place to the new. There was to be a great removal of the things that were shaken, that had decayed and waxed old, that the things that could not be shaken might remain (Heb. 12: 27)" (Cambridge Bible). The apostles mistook the end of the dispensation for the end of the world. Be ye therefore sober (R. V., "be ye therefore of a sound mind")—in the sense of temperance or restraint. Instead of living lascivious, profligate, keep mind and body under healthful control. Watch unto prayer (R. V., "be sober unto prayer").—The word translated "watch" means both sobriety in opposition to drunkenness and also alertness. The meaning of the injunction appears to be, cultivate sobriety, abstinence, with a view to maintaining a prayerful frame of mind. "Be ye discreet and sober, that ye may be apt to prayers" (Tyndale).

8. Above all things.—See a similar expression in James 5: 12, Col. 3: 14. Have fervent charity among yourselves (R. V., "being fervent in your love among yourselves").—The emphasis is on "fervent;" mutual love is presupposed; the apostle urges that it should be intense. For charity shall cover (R. V., "for love covereth") a multitude of sins—quoted from Proverbs 10: 12, except that there it is "all sins." "I do not see why we should not take the saying in its widest reference, understanding it primarily perhaps of forgiveness, but then also of that prevention of sin by kindness of word and deed, and also that intercession for sin in prayer, which are the constant fruits of fervent love. It is a truth from which we need not shrink, that every sin which love hides from man's sight, is hidden in God's sight also. There is but one efficient cause of the hiding of sin: but mutual love applies that cause: draws the universal cover over the particular sin. This meaning, so long as it is not perverted into the thought that love towards others covers a man's own sin by his merits, need not and should not be excluded" (Alford).

IV. Illustrative.

1. A saloon-keeper in Milwaukee—according to a prohibition journal—was remonstrated with for enticing the boys into his saloon, and this was his reply: "Oh! it is business, business—the old drinkers will soon all be dead, and where will my business be if I don't get the boys?" A regular saloon customer does not last over ten years on the average. Of course the jolly saloon-keeper must look up means and methods of recruiting the ranks of his customers.

2. There is an old legend of an instrument that hung upon a castle wall. Its strings were broken. It was covered with dust. No one understood it and none could put it in order. But one day a stranger came to the castle. He saw the instrument on the wall. Taking it down he quickly brushed the webs and dust from it, tenderly reset the broken strings, then played it. The chords long silent woke beneath his touch and the castle was filled with rich music. Every human life, in its unrenewed state, is such a harp, with broken strings, tarnished by sin. It is capable of giving forth music marvelously rich and sweet, but first it must be restored, and the only one who can do this is the maker of the harp, the Lord Jesus Christ. Only He can bring the jangled chords of our life into tune so that when played upon they shall give forth sweet music. We must, therefore, surrender our hearts to Him that He may repair and restore them" (J. R. Miller).

3. The character of St. Peter was very early distorted by ecclesiastical tradition; but the Peter of this Epistle is neither "the wretched caricature of an apostle, a thing of shreds and patches which struts and fumes" through the Ebonite romances of the pseudo-Clement, nor the haughty autocratic Pope who, with infallible opinions and withering anathemas, lords it over God's heritage, and claims the two swords of temporal and spiritual power. He is a simple fellow presbyter of those to whom he writes. The Bishop of bishops barely even mentions the word "bishop." The highest head of all ecclesiasticalism and sacerdotalism does not use the word "priest" or the word "church." He is the true Peter, but a Peter who has learnt to know himself; a Peter who, though no less vigorous than of old, is mild, fatherly, conciliatory; a Peter who no longer repudiates the notion that his Lord should suffer, but knows all the glory and the blessedness which that suffering involves; a Peter who oscillates no longer between error and repentance, but who is humble and immovable in his Master's strength; a Peter who, although he is a chief apostle, is still the simple warm-hearted fisherman of the Galilean lake (Farrar).

Booker T. Washington says there is but one permanent cure for lynchings and other species of crime which especially afflict the Southern portion of the country, and that is Christian education. Eighty-five per cent. of the Negroes in the Gulf States are in the smaller towns and country districts where the schools rarely last longer than three months; and while this state of things continues, crime will increase.

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Religions of Primitive Peoples. By Daniel G. Brinton. A. M., M. D., LL. D., Sc. D. New York: G. P. Putnam & Sons.

The second series of "American Lectures on the History of Religions" is by Dr. Daniel G. Brinton, of the University of Pennsylvania. No abler or more renowned representative of the science of comparative religion could have been selected by the committee to expound the crude and chaotic elements of religious faith, hope and aspiration contained in the myths, legends and sacred customs of primitive peoples. Nor could any one have been named more worthy to follow Dr. Rhys-Davids, whose lectures on the "History and Literature of Buddhism" were the launching of the movement two years ago. Dr. Brinton is, of course, a pronounced and thorough-going evolutionist, seeking the directive forces which secure the advancement of man in the natural development of language, laws, arts and religion. In "the symmetrical adjustment" of these "to the needs of a community," he sees the philosophy of all prosperity and growth. He "looks upon all religions alike as more or less enlightened expressions of mental traits common to all mankind in every known age." Consequently he "concedes the exclusive possession of truth to none." In deriving religion, including the sublime doctrinal and ethical system of the Old and New Testaments, from the operation of the various influences of nature on the human soul, Dr. Brinton takes a position which it is easy to assume, as it has often been assumed, but which it is impossible to sustain. And one of the most striking blemishes of an otherwise skillfully conducted and masterly inquiry is the vague analogies, obscure etymologies, and supposititious affinities which frequently occur, and whose validity and force will be estimated variously according to the religious and philosophical preconceptions of the reader. The attempt, for example, on page 62, to establish a resemblance between the Sanscrit verb *Asa* (to call upon, invoke,) and "the holy name of the Hebrews, *Yahve*," on the one hand, and *Iachus* of the Greek Bacchanalian rites on the other, is like attempting to poise the pyramid on its apex, and build the temple of philosophy on a foundation of shifting and unsubstantial shadows. Similar are many others of the analogies which Dr. Brinton detects between Christianity and pagan cults—they are vague, remote, precarious. It is the weakness of science, characteristic alike of its adolescence, manhood, and maturity, that it aspires to explain far more than it has the means satisfactorily to account for.

The Conception of God: A Philosophical Discussion Concerning the Nature of the Divine Idea as a Demonstrable Reality. By Josiah Royce, Professor of the History of Philosophy in Harvard University, Joseph La Costa and G. H. Newhall, Professors in the University of California, and Sidney Edward Meier, Professor of Philosophy in the University of Texas. New York: Macmillan Co. Price, \$1.75.

This volume is one of the publications of the Philosophical Union of the University of California. While deeply metaphysical, and reaching its conclusions by recondite ways not easily intelligible to any but specially trained minds expert in these profound topics, yet its conclusions on the great themes of God, Freedom, and Immortality, are in substantial accord with the fundamental truths of the Scriptures. Professor Royce, who writes three-fourths of the book, and who frankly confesses that he is "very much out of sympathy with many of what seem to me the unessential accidents of religious tradition as represented in the historical faith," says, also:—

"This skepticism has not thrown even the most radical of us, if we are enlightened, out of a closer, a rational, a spiritually intelligent relation to those deep ideas that, despite all these accidents, have molded the heart of the history of religion. In brief, then, the foregoing conception of God undertakes to be distinctly theistic, and not pantheistic. It is not the conception of any Unconscious Reality, into which finite beings are absorbed; nor of a Universal Substance, in whose law our ethical independence is lost; nor of an ineffable Mystery, which we can only silently adore. On the contrary, every ethical predicate that the highest religious faith of the past has attributed to God is capable of exact interpretation in terms of our present view. For my own part, then, while I am certainly disposed to insist that what the faith of our fathers has genuinely meant by God, is, despite all the blindness and all the unessential accidents of religious tradition, identical with the inevitable outcome of a reflective philosophy."

Christian Missions and Social Progress. A Sociological Study of Foreign Missions. By Rev. James S. Dennis, D. D. In Two Volumes. Vol. I. Fleming H. Revell Co., New York. Price, \$2.50.

This is a book of more than usual importance to the students of missions. It has for its basis lectures given last year at Princeton, Auburn, Cincinnati and Allegheny. It incorporates the results of questions upon special aspects of the theme sent to over three hundred missionaries. The scope of the work is broad, the treatment adequate, and the topic timely. The fact that missions are a social as well as a religious force is well brought out, and light is thrown upon the subject from every conceivable point of view. Probably there has never been so complete a survey made of the social evils of the non-Christian world as is given in the 270 pages devoted to it in this volume under the following seven headings: The Individual Group, the Family Group, the Tribal Group, the Social Group, the National Group, the Commercial Group, the Religious Group; yet the author is conspicuously fair to those whom he is compelled by the facts to depict in very dark colors. He conclusively shows that Christianity is the only social hope of the nations, all other remedies

being thoroughly ineffectual. There are 166 illustrations, taken from recent photographs, and the bibliography is amazingly complete, filling some thirty pages. For those who have but little money and time to give this subject, the work is too large; but it will be of great value to specialists. We shall look with much interest for the appearance of the second volume, which will be devoted mainly to discussing the contributions of Christian missions to social progress, and will have a very important statistical survey of the whole field. Dr. Dennis having been a missionary himself, knows well how to write on mission themes.

The Epic of Paul. By William Cleaver Wilkinson. Professor of Poetry and Criticism, University of Chicago. New York: Funk & Wagnalls Co. Price, \$1.

This volume is the sequel of Prof. Wilkinson's "Epic of Saul," in the same verse, which was received by many competent scholars and critics on both sides of the Atlantic as a poem of solid worth. To those who are familiar with the companion volume, it is enough to say that the author has fully sustained, if he has not surpassed, the reputation won in the former poem. Of the former volume Bishop J. H. Vincent said: "It is a poem to be read and reread—a poem that will live a century hence." The late Dr. A. J. Gordon said: "Judged by the two standards of feeling and literary taste, we believe the poem must be pronounced a poem of very high order. Certainly that must be a fascinating book which so captures the reader's attention that he finds it difficult to lay it down till the end of the last page has been reached. . . . When the effect is such as to make us forget the style and lose ourselves in emotion, in sympathy, and, we dare say at times, in tears, the power of the poem has been settled." This poem, like the first, is for Christians. It is a book to read in the quiet of one's chamber, or in the Bible class, or on the platform. It stirs a deep religious fervor, and arouses a warm and holy enthusiasm. The characters, scenes and conversations created by the poet harmonize so perfectly and beautifully with those already well known in the Bible narrative that they seem to enlarge our knowledge, like some newly discovered ancient manuscript recording the story exactly as it happened.

Are Recte Vivendi. Being Essays Contributed to the "Easy Chair." By George William Curtis. Harper & Brothers. New York. Price, \$1.25.

"The publication of this collection of essays," explains the preface, "was suggested by some remarks of a college professor, in the course of which he said that about a dozen of the 'Easy Chair' essays in *Harper's Magazine* so nearly cover the more vital questions of hygiene, courtesy, and morality, that they might be gathered into a volume entitled, 'Are Recte Vivendi,' and as such they are offered to the public." The topics discussed are: "Extravagance as College;" "Business and Drawing;" "Hazing;" "The Soul of the Gentleman;" "Woman's Dress;" "Secret Societies;" "Tobacco and Health;" "Duelling;" and last, and perhaps most notable, "Newspaper Ethics." The publishers do a great service for the reading public in republishing the essays of this master of arts in manners and practical living.

A Correspondence Between John Sterling and Ralph Waldo Emerson. With a sketch of Sterling's life. By Edward Waldo Emerson. Houghton, Mifflin & Co., Boston. Price, \$1.

This is a charming volume. In the sketch of John Sterling's life and in the letters which passed between him and Emerson, with frequent allusions to Carlyle and his letters, there is a most delightful revelation of that trinity of fine souls. They are seen when out of duty and when speaking to each other out of the depths of their great natures. In some respects Sterling, the life-long invalid, seems the most delicate and noblest of the three. His letters are more free and natural. One never thinks, in reading him, that he wrote with the thought that his letters would some time be read by others.

Emerson is particularly interesting in referring to his friends. In one letter he says: "We shall send you a large piece of spiritual New England in the shape of A. Bronson Alcott. . . . a man who cannot write, but whose conversation is unrivaled in its way; such insight, such discernment of spirits, such pure intellectual play, such revolutionary impulses of thought; whilst he speaks he has no peer, and yet, all men say, 'such partiality of view!'" Again he says in another letter that his neighbors are Elery Channing, Thoreau, and Hawthorne, a write of tales and histories, whose name you may not have seen, though he, too, prints books. All these three persons are superior to their writings, and therefore not obnoxious to Kant's observation: "Detestable is the company of literary men."

It is a curious fact that these two souls, with whom there was so much in common, never saw each other. Their strong friendship grew up from their correspondence and from the perusal of each other's works. We cannot refrain from presenting entire one of the last letters from Sterling, written June 14, 1844:—

MY DEAR FRIEND: Perhaps you may have heard that for the last three months I have been a dying man. It is certain that I can never recover. But there seems a melancholy possibility that I may have to drag on a year or two of helplessness, cut off from all society, and incapable of any exertion. It is a case for submission, but hardly for thankfulness. The beginning of the illness was a violent and extensive bleeding from the lungs, of which, however, I have had forebodings for many years. It was strange to see the thick crimson blood pouring from one's own mouth, while feeling hardly any pain; expecting to be dead in five minutes, and noticing the pattern of the room-paper and of the doctor's waistcoat as composedly as if the whole had been a dream. At present I am quite

incapable, as indeed I was when I wrote last, of sending you anything worth your reading.

On both sides of eternity (the out and in)
Your affectionate
JOHN STERLING.

If the elder Emerson left any more such letters from his distinguished friends, which render other volumes of this nature possible, it is earnestly hoped that the son will hasten to give them to an eager and grateful public.

Being a Boy. By Charles Dudley Warner. With illustrations from photographs by Clifton Johnson. Houghton, Mifflin & Co., Boston. Price, \$1.

A more charming volume than this we have not seen this season. It was first published over twenty years ago, but is now brought out by the Riverside press in a new setting, embellished with the most exquisite photographic illustrations imaginable. The chapter on "Being a Boy" is followed by eighteen others, some of the titles being: "No Farming without a Boy," "The Boy's Sunday," "The Grindstone of Life," "The Season of Pumpkin Pie," "First Experience of the World," "The Sugar Camp," "War," "The Heart of New England." No man who has lived and worked on a farm when a boy can read this book without a tug at his heartstrings and a homesick longing for the early days when he, too, fished from "Swimming Rock," drove the cows through the "Pasture Bars," shinned up a tree for a "Crow's Nest," "Rode Bareback," "Scared Buckers," "Picked Up Potatoes," played "Leap Frog at Recess," ran on the "Stone Wall," "Coated," went "Hom" with Cynthia, watched the maple-syrup kettles, tread a "Woodchuck," or was "Forced to Go to Bed."

Ye Nexte Thyngs. By Eleanor Amerman Stephen. Fleming H. Revell Company. New York. Price, 25 cents.

A helpful Christian Endeavor story is contained in this thin volume, bound in pale green covers ornamented with red clovers. "Do Ye Nexte Thyngs" was the inspiring motto adopted by the heroine and several other Christian Endeavorers who were her friends.

Old Youngsters. With numerous full-page color-plates after paintings in water-colors by Maud Humphrey, and with decorative borders and other designs, together with new stories and verses by Elizabeth S. Tucker. New York: Frederick A. Stokes Company. Price, \$1.25.

This is a most delightful volume for the little people, the full-page water-color reproductions by Miss Humphrey being works of art in themselves. Chubby girls and boys are represented in various grown-up occupations and sports, and the airs and graces of these small people are quite irresistible. We see "The Cook," "The Seamstress," "A Little Gopher," "Tea and Gospel," "Calling," and "Cleaning House," with accompanying stories and verses by Miss Tucker, printed on heavy paper in fancy type and artistically embellished with decorative borders. A beautiful Christmas gift for a good child.

The Personal Equation. By Harry Thurston Peck. Harper & Brothers. New York. Price, \$1.25.

This volume is made up of twelve essays by Professor Peck, of Columbia University, all of which, we judge, have been previously published. The writer is one of the foremost essayists of the age, a man of wide and discriminative reading, who has well learned to have his own views of important events and personages and to express them with refreshing independence. The subjects so ably discussed are: "William Dean Howells," "Marcel Prévost," "George Moore," "The Evolution of a Mystic," "The Passing of Nordau," "The Migration of Popular Songs," "The New Child and its Picture Books," "The Downward Drift in American Education," "Quod Minime Rele," "President Cleveland," "American Feeling Towards England," and "Some Notes on Political Oratory."

Stories and Sketches for the Young. By Harriet Beecher Stowe. Houghton, Mifflin & Co., Boston. Price, \$1.50.

In this elegant volume of 353 pages, beautifully bound in green and gold, with gilt edges, the publishers have collected many stories and sketches by Mrs. Stowe suitable for young readers, that have hitherto appeared in various periodicals. The stories under "Queer Little People" were first published in *Our Young Folks*, and "Little Captain Trot," a study of child life, appeared originally in the *Atlantic Monthly*. The frontispiece—Mrs. Stowe and her daughters—is from a daguerrotype taken in 1850. Nothing more desirable or attractive for little folks as a Christmas gift could be imagined.

Illustrative Notes: A Guide to the Study of the International Sunday-school Lessons for 1898. By Drs. Jesse Lyman Hurlbut and Robert Remington Doherty. Eaton & Maines. New York. Price, \$1.25.

These "Notes" are prepared with the same critical and comprehensive study which has characterized previous volumes. The maps and illustrative helps are many and excellent. Our

Methodist Sunday-school teachers and scholars cannot afford to be without this indispensable aid in the study of the lessons for the coming year.

Select Notes: A Commentary on the Sunday-school Lessons for 1898. By F. N. and M. A. Peloubet. Illustrated. Price, \$1.25. W. A. Wilde & Co., Boston and Chicago.

The remarkable and yearly increasing sale of "Peloubet's Select Notes," wherever Sunday-schools are found, proves conclusively its great value to every student of the Word. The issue for 1898, just received, bears, as usual, marks of the careful, painstaking work of its compilers and publishers. The book is a fine specimen of printing, contains three truthful maps, five full-page illustrations, besides a host of smaller pictures scattered through the book.

Arnold's Practical Sabbath-school Commentary on the International Lessons, 1898. A Practical and Comprehensive Commentary, with Hints to Teachers, Illustrations, Blackboard Exercises, Maps and Class Registers. Mrs. T. B. Arnold, editor, with Mrs. Abbie C. Morrow, Mrs. S. B. Titterton, and Rev. E. C. Beck, associate editors. Fleming H. Revell Company. Chicago. Price, 50 cents.

This excellent commentary gives evidence of faithful preparation, and is highly prized by those who have made use of it in other years.

Polyhymnia. A Collection of Quatrains and Choruses for Male Voices. Compiled and arranged by John W. Tufts, author of "The Cecilia Series of Study and Song," "The Normal Music Course," "A Handbook of Vocal Music," etc. Silver, Burdett & Ginn Company. Boston. Price, 50 cents.

This book has been prepared in answer to numerous requests from teachers, educators, and directors, who have felt the need of a choice collection of part songs especially adapted to male voices, for boys' grammar and high schools, male quartets, glee clubs, etc. The compiler made his selections for "Polyhymnia" with great care, seeking to present only the pure and true in sentiment and the elevating in thought. The music is largely from the great composers, though many charming melodies of less famous authors also find place. The book is divided into five parts: Part I comprises easy works consisting chiefly of part songs and choruses; Part II is miscellaneous in character, the music being of a wider range and more difficult nature; Part III is devoted to occasional songs; Part IV, to national and patriotic music of our own and other lands; and Part V, to sacred music. The melodic principle in writing has been largely employed, so that chromatic difficulties may be reached in the simplest manner, without detracting from rich, harmonic effects.

Outline in Local Color. By Brander Matthews. Harper & Brothers. New York. Price, \$1.25.

In this collection of short stories Prof. Matthews has presented studies of significant phases of New York life, similar to his "Vignettes of Manhattan." His characters vary, from the kind of people to be seen at the horse-show, who figure in the story "Men and Women and Horses," to the servants who give "A Glimpse of the Under World." "An Interview with Miss Marienspuys," "The Vigil of McDowell Sutor," "A Letter of Farewell," "A Wall Street Wooing," "A Spring Flood in Broadway," "An Irrepressible Conflict," "The Solo Orchestra," "A Candle in the Plate," and "In the Watches of the Night," are the titles of these singularly interesting stories.

The Last Three Soldiers. By William Henry Shelton. Illustrated by E. West Clinefelter. New York: Century Co. Price, \$1.50.

Mr. Shelton, who served in the war himself, has evolved a unique plot for a story dealing with the great contest. His heroes are three Union soldiers belonging to a signal corps, who are stationed on an almost inaccessible mountain-top in the South. Their companions at the next signal station are captured by the Confederates, and the latter amuse themselves by sending false and misleading messages. The three lonely men are informed that Sherman has fallen in battle; that the Union has been overthrown, and that the Confederacy has triumphed. The soldiers are intensely loyal, and sooner than submit to the supposed conquerors, they determine to remain in hiding in their mountain retreat. The approaches are destroyed, and they take up their Crusoe life. Finally, after several years of this life of exile, their food-supplies fail, and they become ill. They are forced to summon help from the nearest settlement, and then they learn the actual outcome of the war. The book will have a deep fascination for boy readers.

Pontiac, Chief of the Ottawas: A Tale of the Siege of Detroit. By Col. H. R. Gordon. Illustrated. New York: E. P. Dutton & Co. Price, \$1.50.

The history of frontier life in this country has furnished material for many a thrilling story, and to their number this book is a notable addition. The bravery, cunning, and craftiness of the Indian is characterized in Pontiac, while Oros the Ojibwa illustrates the faithful

(Continued on Page 18.)

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THE GENERAL MISSIONARY COMMITTEE.

(Continued from Page 5.)

ceipts for wheat, though great for a single season, had only served to help the farmers to pay some of their debts—that it was still frontier country where churches were not yet built. The same amount—\$5,640—appropriated last year, was voted. North Nebraska, \$5,000; North-west Minnesota, \$5,000; Northwest Iowa, \$3,500; Northwest Kansas, \$6,700; Northwest Nebraska, \$3,500; Oklahoma, \$14,600 (this is now the only mixed Conference in the connection. One presiding elder's district is as large as the State of Pennsylvania, and he travels 26,000 miles during the year. It is the most pioneer work now in the connection and has great promise); South Kansas, \$1,400; Southwest Kansas, \$5,500; West Nebraska, \$6,500; Arizona, \$6,000; Colorado, \$8,585 (Bishop Warren explained that the altitudes were so high that it is necessary for ministers to be moved every year. In Colorado there are 130 mountains over 10,000 feet high); Idaho, \$4,000 (there are four counties in this State that have no preaching at all. One presiding elder covers this entire field).

(Concluded next week.)

Notes.

—Philadelphia seems less the "home city" and more the wonderful metropolis. We always fall in love with it, as one of the half-dozen cities in which we should be willing to live. There are more Methodists in Philadelphia than in any other city of the world.

—Arch St. Church is an imposing and beautiful structure; it is worshipful. It still does credit to Rev. Dr. C. H. Payne, who was the pastor when it was erected. It has been served by many of the ablest men in the church, among whom may be mentioned Drs. J. A. M. Chapman, Robert Hatfield, and Henry Baker. Dr. W. W. Ramsey, the present pastor, so greatly beloved among us because of his successful work at Tremont St. Church, Boston, is enjoying his work.

—Bishop McCabe will still have it that "the women" are getting mission funds that belong to the Parent Society. But this is another matter in which he is mistaken. We love him so much, however, that we condone his errors.

—Mr. C. B. Magee, manager of the Boston Book Depository, was present on Friday.

—Rev. J. W. Hamilton, D. D., secretary of the Freedmen's Aid and Southern Education Society, and Mrs. Hamilton, were in attendance a part of the time.

—Rev. R. S. Rust, D. D., of Cincinnati, received a royal welcome as he entered the church on Friday.

—Bishop Goodsell, on Nov. 12, received the following telegram from C. N. Ames, private secretary of President George E. Reed of Dickinson College: "It may be of interest to you to know that President Reed has been seriously ill for the last ten days. Crisis passed, and unless a relapse occurs recovery seems assured."

—Rev. Ezra Tinker, D. D., of Asbury Church, Wilmington, Del., was present several days during the session.

—We met Rev. Frank P. Parkin, of the First Church, Germantown. He is unanimously invited to return for the fifth year. The audience-room of his new and elegant church will soon be ready for dedication.

—On Thursday, Nov. 11, Dr. Buckley presented a minute signed by himself and Hon. Alden Spears requesting that the Committee send the following cablegram to Dr. Goucher at Bombay: "Foss, Thoburn, Goucher. One in spirit, prayers, work," to be signed for the Committee by Bishop Nindé, who was presiding. It was unanimously ordered.

—E. O. Fisk, of Boston, who is so deeply interested in city evangelization, was an interested observer of the proceedings.

—Rev. J. J. Hill, of the Pittsburgh Conference, who is an expert stenographer, furnishes reports of the proceedings this year, as he has done before, for most of the *Christian Advocate*.

—Anderson J. Fowler and Richard Grant have finally given the mission property in Chile outright to the Missionary Society. It is estimated that this property is worth \$300,000, though it did not cost these generous and noble laymen more than one-half that amount.

—Many times during the session we have recalled the late Dr. Wm. M. Swindells of this goodly city and the large place he filled in Philadelphia Methodism. He was a member of the General Committee at the time of his death.

—It is gratifying to note that the Bishops in attendance are in excellent health. Bishop Merrill has not been so well for many years. Bishop Fowler, who, it was feared, before the session of the last General Conference, might be in the thrall of an organic disease, exhibits his old-time physical vigor and strength. Bishop Vincent, too, who, two or three years ago, was in poor health, is now perfectly well. These facts justify the position so strongly maintained by this paper before and during the session of the last General Conference that "No more Bishops were needed." No interest of the church at home or abroad is lacking in proper supervision; and, so far as can be seen at present, there will be just as little necessity of electing new Bishops at the next General Conference.

—Rev. Wallace MacMullen, D. D., who is closing his fifth year at his present pastorate in Philadelphia, is already invited to Park Ave. in the same city, and has signified his willingness to accept the invitation.

—The following editors of the church press are present: Drs. Kelley of the *Methodist Review*; Buckley and Herben of the *Christian Advocate*; Edwards of the *Northwestern*; Young of the *Central*; Moore of the *Western*; Smith of the *Pittsburg*; Matthew of the *California Christian Advocate*; Nast of the *Christliche Apologete*; Smith of the *Gospel in All Lands*; Scott of the *Southwestern*; Thomas of the *Philadelphia Methodist*; J. T. Gracey for the *Northern*; and Parkhurst of *ZION'S HERALD*.

—Dr. Buckley, who is the most remarkable man in public discussions that we have ever seen, frequently enlivened the proceedings by the flash of his wit and his unfailing resources in repartee. Dr. Eaton, however, turned the laugh upon him quite neatly in one of the sessions. In pleading for needed generosity for the foreign work, Dr. Eaton's heart warmed and he spoke not only with great earnestness and effect, but in a somewhat loud voice. When he had concluded, Dr. Buckley, who has his voice under such perfect control, rose and said—

—speaking in a moderate tone—that it was once his custom when he became earnest to speak in a very loud voice, until he discovered that when he vociferated he was less able to carry on the proper work of intellect. When Dr. Eaton got the floor again, he began by saying: "Some men speak loud but infrequently, while others who speak in more moderate voice speak continuously." As Dr. Buckley had spoken quite a number of times during that session, the audience gave Dr. Eaton prompt applause for his happy rejoinder.

—On Saturday noon the Bishops, General Committee and editors, by special invitation, visited the Methodist Episcopal Hospital and took lunch there.

—The Bishops and ministerial members of the General Committee supplied the Methodist pulpits of Philadelphia on Sunday.

—Saturday forenoon, when the work in Chile was under consideration, was one of the most interesting sessions of the Committee. Anderson J. Fowler delivered a brief address that made a profound impression. He told how he first became interested in Bishop Taylor and his self-supporting work. It was in connection with the death of a brother who was greatly

profited spiritually by association with the Bishop in Australia, and "who died and went to heaven from that land." We had never seen or heard this eminent layman before, but his simple, direct, and most effective address witnessed to an absorbing passion for the cause of missions.

—When the appropriations to the several Indian tribes were under consideration, Layman J. S. McLean convulsed the Committee by remarking that "we vote money to the Indians, but the white man usually gets it."

—It was authoritatively reported that when the Committee adjourned on Saturday afternoon Bishop Walden had then spoken only eighty-six times! But it is just to say that no man in the episcopal board is better informed concerning all our missions, nor is any one more conscientiously disposed to deal with absolute fairness with every claim. Indeed, if the entire appropriation were to be made by one man in the church, we should designate Bishop Walden as the person best qualified to do it.

—It was a rare privilege, on Sunday morning, to listen to Rev. R. H. Conwell, D. D., in his own church in Philadelphia. There was a congregation of fully three thousand people, made up largely of young people and a goodly proportion of men. He preached for thirty-five minutes upon the woman of Samaria at the well of Jacob. The sermon was a living picture without one word of cant, and with no pulpit intonation or religious phrase in it. The hearer saw the real woman of Samaria, the well, and Jesus; and from beginning to close the discourse was punctuated with blows straight from the shoulder against the infirmities, prejudices and sins of the poor no less than the rich in their relation to each other. People do not have to be urged to go to hear Dr. Conwell; they cannot be kept away from his church. There were no sensational or spectacular methods in his services.

In the evening we went over to Germantown to hear Prof. S. F. Upham, D. D., preach in the elegant chapel of Rev. F. P. Parkin's new church. We expected a good sermon, and we heard one. There are few men in the church to whom we would rather listen. But, for that matter, all the Uphams we ever heard are good preachers.

—Rev. T. B. Neely, D. D., furnished excellent abstract reports of the proceedings for the *Philadelphia Press*.

—On Friday evening, Mrs. Charles Scott, Sr., gave a very delightful reception to the Bishops and the other members of the General Committee at the residence of Mr. Charles Scott, 1520 Arch Street.

—When the work in Chile was under consideration, Bishop Vincent, who last visited the mission, read a paper upon the land, peoples and our work there that awakened profound enthusiasm. It is hoped that the address may be given to the church in pamphlet form.

—The inauguration of a meeting of a committee of the whole to consider in private such matters as evidently should not be made the subject of public discussion, proved to be very satisfactory and serviceable. It is a practice likely to be continued in connection with future meetings of the General Committee.

—Rev. Dr. and Mrs. J. D. Pickles, of Tremont St. Church, Boston, looked in on the session of the General Committee on Monday.

—The most profitable hours of the sessions were those in which we listened to Bishop Goodsell in his reports and explanations concerning the missions in Italy and Bulgaria. The judicial character of this Bishop enabled him not only to study these critical fields without favor or prejudice, but to report his findings with marked comprehensiveness, candor and fairness. His addresses are remarkably interesting, instructive and impressive. It would be of unspeakable advantage to the cause of missions if he could be heard in all of our great centres. No Bishop gives more happy evidence of growth and of increasing usefulness. His diction in public address is unusually chaste and felicitous.

A singular statement is found in McClintock and Strong's *Cyclopedia* under the title "Presiding Elder," in these words: "These elders served under the Bishops, and together with them constitute in their respective Conferences a cabinet, in which resides the appointing power over the membership of the itinerant preachers." While it is true that practically the presiding elders are the Bishops' advisers in the matter of appointments, and that they are frequently called, collectively, the cabinet, it is well known to all intelligent Methodists that the discipline does not recognize any such body as the Bishop's cabinet, nor does it give the presiding elder any legal authority, either advisory or co-ordinate, in making or changing the appointments of preachers except within his own district and in the absence of the Bishop. The new movement of the Bishops in asking Annual Conferences to nominate candidates for appointment to the presiding eldership looks like an attempt to establish a custom to be later enacted into law—a method of procedure which has many illustrations in the history of Methodism. The presiding eldership itself had been well established and defined by usage in the church before it had legal recognition or definition in church legislation. It might save trouble if all proposed innovations could be so tested before legal enactment.

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Fleming H. Revell Co., originally of Chicago, but now also of New York and Toronto, one of the most successful as well as most reputable of the great publishing houses of this country, has just closed the twenty-fifth year of its history. We congratulate this house upon its honorable and useful record in circulating literature emphasizing vital evangelical principles and designed to promote by every legitimate means the influence of evangelism at home and in foreign lands. It is impossible to calculate the far-reaching influence for good which has been exercised in this quarter of a century. It is gratifying to think that even to a much larger degree this publishing house will in the future continue its great work.

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THE SINGER MANUFACTURING CO.

OFFICES IN EVERY CITY IN THE WORLD.

The Conferences.

(Continued from Page 15.)

and laughter, as his descriptions were alternately inspiring or amusing.

Many of the churches were supplied on Sunday by the delegates to the Y. M. C. A. convention, which has been in session during the week.

North District.

Newton.—Sunday, Nov. 7, 8 persons were received by letter, 11 from probation and 2 on probation.

Lowell, Worthen St.—This church is fruitful in good works. A home department is being organized in the Sunday-school, which promises success. The school is increasing in numbers. A beautiful thermometer, seven feet long, registers the attendance from week to week. The Collinsville Mission started by this church is flourishing. It is located in a suburb in which there is no other Protestant society. Sunday-school and a gospel meeting are held each week. A pretty chapel, doubtless, will be erected before Christmas.

Sunday evening, Oct. 31, Miss Ruth M. Eltes delivered an able address before the W. F. M. S. As a result, 30 new names were added to the list of members. Special revival services under the lead of the pastor, Rev. E. T. Curnick, will begin, Nov. 14.

Lowell, Highlands.—The church edifice has been rehung, and also repainted a much lighter and brighter color—a very great and much-needed improvement. The parsonage has also been repainted, and underwent considerable repair inside not long ago. The whole property is now in first-class condition. The debt has been somewhat reduced and re-funded at a lower rate of interest. Several have joined the church of late, some on probation, some by letter, among the latter one of the councilmen of the city. It has been decided to adopt "The Finest of the Wheat." Nos 1 and 2 combined, as the singing-book for Sunday-school and prayer-meeting. The Ladies' Aid Society, under the efficient guidance of Mrs. Dodge, is accomplishing much. An "art exhibition" this week was very successful. The Epworth League is well officered and full of good works. Harmony and prosperity are in all departments of the work. Rev. James Madge, D. D., pastor.

East Pepperell.—Affairs are in an unusually flourishing condition in this church. Pews are rented as never before—seats for only thirteen persons not taken. Even the parsonage pew is rented to help supply the demand, and the pastor's wife finds a seat with another family. Assistants are ahead of the liabilities. The first of September a program of subjects for Sabbath evenings was published, with the following themes, among others: "Excuses of Non-Churchgoers"; "How to Reach the Non-Churchgoers"; "How to have Success in Life"; "The Old and the New Faith"; "A World without a God"; "Facts in Our Religion." The result has been that every time the pastor has spoken on these published themes the audience-room has been filled and the vestry doors have been opened to accommodate the people. There has also been a large increase in the forenoon congregations. Rev. C. H. Hansford is pastor.

Rockbottom.—This church has held several receptions this fall. The pastor, Rev. A. J. Hall, preached especially to "aged friends," Sept. 25, and the following Wednesday a large number of these same friends, over sixty years of age, accepted the invitation to a reception in the vestry from 3 to 8 P. M. Beautiful decorations, a bountiful supper, and fine entertainment were greatly enjoyed. The Ladies' Social Circle held a "silver reception" at the home of Mr. and Mrs. A. H. Gleason, Oct. 6, and the amount of \$25.20 was left for the parsonage painting fund. Oct. 27, a "baby reception" was held in connection with the annual fair. Twenty-four babies under two years of age were present with their mammae and were photographed. Afternoon tea was served and each child received a spoon as a souvenir of one of the happiest occasions in the Circle's history. About seventy-five friends were present in the afternoon and nearly two hundred came in the evening to the sale and chicken-pie supper. Every one contributed generously, and \$103 was netted.

East District.

Meridian St., East Boston.—The roll-call on Sunday, Nov. 7, was a blessed success and a means of great encouragement to pastor and people. Nine were received into full membership and one on probation. The Sunday evening audience, as usual, completely filled the large auditorium, and listened intently to "The Message of Nineveh to Boston," by the pastor, Rev. L. W. Staples. A score have recently sought the Lord, and a three weeks' series of revival meetings has begun—every night in the week except Saturday.

East Boston, Swedish.—Rev. C. Paulson, the pastor, is holding services for the Swedes in the North End of Boston, in a hall at 84 Cross St. Nov. 2, he held a "birthday festival," that being his birthday. Oct. 26 he had the hall full. The meetings began on the first Tuesday of October. He is to give, on successive Tuesdays, a series of lectures to the men of the North End.

Chelsea, Mt. Beltingham.—On Nov. 7, 13 persons were received by letter and 3 from probation. Rev. E. Hitchcock is pastor.

Wakefield.—On the first Sunday in this month one was received from probation, and four letters were read. The pastor has about doubled his ZION'S HERALD subscription list. He says that he does it by personal effort with such as he thinks may be induced to subscribe; and that is usually the only way in which any large increase can be secured.

Salem, Wesley Church.—Rev. F. H. Knight has secured 12 new subscribers to ZION'S HERALD.

First Church, Medford.—There is a marked and hopeful increase in the Sabbath congregations and in the attendance on the week-day services. The letter has about doubled, and the spiritual interest of the meetings is very promising. Sunday, Nov. 8, two adults and two children were baptized, and one was received on probation, six from probation, and one by letter. Rev. Dr. G. S. Chadbourne, pastor.

Linden.—The other day I saw the business card of a member of Linden Church. I do not know much about this man, but was pleased with the business card, which read as follows: "Abraham, Plain and Ornamental Snow Card and Sign Painting, 16 Marshall St., Boston. No lettering done to advertise the sale of ale, beer, wine, liquors or cider."

Prospect St., Gloucester.—On Sunday, Oct. 31, the pastor, Rev. Henry L. Wriston, baptized, announced 9 on probation, received 2 by letter, and 19 into full membership from probation. During the present pastorate 117 have been received on probation and 111 into full membership from probation. Funds are being raised, and the church will be painted in the near future. Mrs. Watson, of Denver, Colorado, who she was called by the serious illness of her mother.

Ipswich.—The Ladies' Aid Society had a "social" recently, on which occasion, in response to invitations to bring in offerings

(Continued on Page 20.)

Vestibuled Trains to Mexico.

Two Raymond & Whitcomb excursion parties will go to Mexico this winter, the first one leaving Boston Jan. 27, and the second Feb. 17. These tours afford exceptional advantages for Mexican travel. Special Pullman Vestibuled trains, with dining cars, are used for this journey, interpreters are provided, and all important points are visited. A 174-page book, giving particulars, may be obtained free of Raymond & Whitcomb, 296 Washington St., opposite School St., Boston.

Church Register.

HERALD CALENDAR.

Central Circuit Ep. League Annual Mtg. in Ashland, Dec. 1

A CONVENTION OF THE NEW HAMPSHIRE CONFERENCE EPWORTH LEAGUES will be held at St. James' Church, Manchester, Dec. 8 and 9, by invitation of the local League. A program worthy of the occasion may be expected. Let the local Leagues take notice. C. U. DUBOIS.

A WARNING.—A young man of many aliases, "Frank Davis," "Frank Hall," etc., is going the rounds of the churches and securing money by the rental of a story of need. His method is generally the same. He claims to bring a message from some acquaintance in the church, and he probably makes an appointment for you to wait in "tomorrow morning until half-past ten" to receive your friend. Then he begs to speak of a matter concerning himself. He has been ill, and to save his life is probably ordered to Australia or out West. Your friends in the church have helped him pay his passage money. Knowing him to be worthy they send him to you for the balance. He is perfectly familiar with your pastor's name and many of his parishioners. In fact, he was once a scholar in your Sabbath-school. He probably asks you to pray for him that he may be restored to health and thus enabled to pay back these gifts. Looking at his weak face you cannot resist the thought that his life is hardly worth saving, but you nevertheless help him. He is a fraud. Hand him over to the police. KATE M. BOWNE.

Money Letters from Oct. 25 to Nov. 15.

L. H. Arey, O. L. Adams, W. H. Adams. Dr. A. Burt, Jr. E. W. Bosworth, J. A. C. Brownell, Mrs. S. F. Bullard, Miss A. M. Burridge, H. W. Bolton, Mrs. Jos. Brackett, F. L. Brooks, J. F. Cooper, A. T. Craig, N. Cutting, O. H. Congdon, T. E. Oramer (1), C. F. Oramer, C. J. Chase. H. B. Dauber, S. O. Dow, G. F. Durgin, T. W. Douglas. S. D. Hixson, G. H. Paley, G. L. French, Geo. H. Fox. Mrs. W. H. Griggs, W. H. Griggs & Co., E. Gerry, James Gamble, V. E. Hills, F. E. Hamilton, W. F. Holmes, O. I. Wood & Co. W. H. Hunter, E. J. Harding, J. O. Knowles, F. H. Knight. Austin McNeil, G. W. Mansfield, O. S. Mutter, Jos. Pierce, Mrs. G. J. Pettibridge, E. A. Furling, O. F. Parsons, John Parker, W. D. Richardson, F. O. Rogers, J. O. Randall, A. G. Smith, E. Snow, E. F. Studley, G. H. Smith, E. D. Seavey, J. O. Sherburne, C. A. Southard, H. E. Stetson, Jos. Simpson, S. B. Taylor, E. H. Todd, J. F. West, W. C. Wells, G. S. Whitaker, I. T. Walker, G. G. Winslow.

CENTRAL CIRCUIT EPWORTH LEAGUES.—The annual meeting will be held in Ashland, Wednesday, Dec. 1. Sessions at 1.30 and 7. Rev. Charles A. Orace, D. D., of East Boston, will deliver the evening address. C. D. ALLEN, Sec.

DEDICATION AT MONTICELLO, ME.—The dedication of the new M. E. Church at Monticello, Me., will take place Dec. 2-5. Presiding Elder Boynton, of Bangor District, will have charge of the services, and will be assisted by Rev. H. E. Post, of First Church, Bangor, Rev. D. B. Dow, of Guilford, Rev. D. B. Phelps, of Houlton, and others. All former pastors are desired to be present. A cordial invitation to all those who may desire to attend. Ask for half-fares on the Bangor & Aroostook railroad. FRANK H. OSOON, Pastor.

PLAN OF EPISCOPAL VISITATION FOR 1898.

(January-June)

(CHRONOLOGICAL.)

DIFFERENCES IN THE UNITED STATES.

[N. B.—The ten Conferences first named belonged to the plan for 1897, but are held after the Bishops' Conference, October-November, 1897.]

CONFERENCE	PLACE	TIME	BISHOP
Southern German	Dallas, Tex.	Nov. 25	Mallalieu
South Carolina	Beaufort, S. C.	Dec. 1	Vincent
Alabama	Kinsey, Ala.	" 1	McCabe
Ariz.	Dallas, Tex.	" 2	Mallalieu
West Texas	Waco, Tex.	" 2	Mallalieu
Central Alabama	Montgomery, Ala.	" 2	McCabe
Savannah	Waycross, Ga.	" 3	Vincent
Texas	Navasota, Tex.	" 13	Mallalieu
Georgia	Demorest, Ga.	" 13	McCabe
Atlanta	Gainesville, Ga.	" 13	Vincent

Upper Mississippi	Okolona, Miss.	Jan. 15	Wilde
Florida	Jacksonville, Fla.	" 15	Andrews
Mississippi	Ellisville, Miss.	" 15	Wilde
St. John's River	De Land, Fla.	" 20	Andrews
Louisiana	Franklin, La.	" 20	Wilde
Little Rock	Van Buren, Ark.	" 27	Merrill
Arkansas	Siloam Springs, Ark.	Feb. 3	Merrill
Gulf Mission	Crovelly, La.	" 3	Wilde
Baltimore	Wash'n, D. C.	Mar. 2	Merrill
Washington	Cumby's, Md.	" 2	Andrews
St. Louis	Springfield, Mo.	" 5	Warren
Kansas	Lawrence, Kan.	" 5	Fowler
Virginia	Palis Church, Va.	" 5	Goodell
South Kansas	Ottawa, Kan.	" 5	Cranshaw
Central Pennsylvania	Danville, Pa.	" 10	Andrews
Missouri	Hannibal, Mo.	" 10	Warren
Philadelphia	Chester, Pa.	" 10	Goodell
Southwest Kansas	Lyons, Kan.	" 10	Cranshaw
East German	Rochester, N. Y.	" 17	Hurst
Central Missouri	Topeka, Kan.	" 20	Warren
North Indiana	Hartford City, Ind.	" 21	Fowler
Wilmington	Lewes, Del.	" 22	Newman
Northwest Kansas	Winchester, Kan.	" 23	Cranshaw
Delaware	Orange, N. J.	" 24	Hurst
New York	New York, N. Y.	" 24	Hurst
New York East	Terre Haute, Ind.	" 25	Fowler
Lexington	E. Orange, N. J.	" 25	Goodell
New England	Worcester, Mass.	Apr. 4	Newman
Northern New York	Fulton, N. Y.	" 13	Wilde
Wyoming	Norwich, N. Y.	" 13	Fowler
New Eng. Southern	Attleboro, Mass.	" 13	Vincent
New Hampshire	Dover, N. H.	" 13	Newman
New Jersey	Camden, N. J.	" 13	McCabe
Troy	Amsterdam, N. Y.	" 20	Mallalieu
Vermont	Springfield, Vt.	" 20	Vincent
Maine	Norway, Me.	" 20	McCabe
North Dakota	Cassell, N. D.	" 27	Joyce
East Maine	Bangor, Me.	" 27	McCabe

FOREIGN CONFERENCES.

South India	Bombay	Dec. 15	Foss and Thoburn
Romby	Bombay	Jan. 5	Foss and Thoburn
North India	Ravilly	" 12	Foss and Thoburn
Mexico	Puebla	" 13	Fitzgerald
Northwest India	Allahabad	" 13	Foss and Thoburn
Bengal-Burma	Manipur	" 17	Foss and Thoburn
Liberia	Greenville	Feb. 2	Hartwell
Central Conf. of India	Lucknow	" 3	Foss and Thoburn
South America	Rio de Janeiro	" 10	Foss and Thoburn
Malaysia Miss. Conf.	Singapore	" 14	Foss and Thoburn
West. S. Am. Miss. Conf.	Concepcion	" 24	Foss and Thoburn
West China Mission	Chengtu	Mar. 9	Foss and Thoburn
Congo Mission Conf.	Brazzaville	May 4	Hartwell
Bulgaria Miss. Conf.	Sofia	" 11	Walden
Italy	Torin	" 13	Walden
Switzerland	St. Gallen	June 5	Walden
South Germany	Frankfurt	" 13	Walden
North Germany	Hamburg	" 13	Walden
Denmark Mission	Copenhagen	July 4	Walden
Japan	Yokohama	" 6	Walden
Norway	Larvik	" 20	Walden
Sweden	Uppsala	Aug. 2	Walden
Korea Mission	Seoul	" 10	Walden
Finland & S. Ph. M.	Helsingfors	" 17	Walden
North China	Peking	Sept. 14	Walden
Central China Mission	Nanking	Oct. 13	Walden
Poohow	Poohow	Nov. 2	Walden
Hinghua Miss. Conf.	Hinghua	" 13	Walden

By order and in behalf of the Board of Bishops, EDWARD G. ANDREWS, Sec.

Baltimore, Md., Nov. 1, 1897.

PATERNAL DELEGATES, ETC.

At the recent conference of the Bishops held in Baltimore, Oct. 27-Nov. 1, the following appointments were made:

1. Fraternal delegates to the British Wesleyan and Irish Methodist Conferences: Bishop Charles H. Fowler, D. D.; Rev. John W. Hamilton, D. D., of Cincinnati, O.
2. Fraternal delegate to the Methodist Episcopal Church, South: Rev. Joseph P. Barry, D. D., of Chicago, Ill.; Hon. J. P. Dolliver, of Fort Dodge, N. D.
3. Fraternal delegate to the Methodist Church of Canada: Rev. Bradford P. Raymond, D. D., of Middletown, Conn.
4. Fraternal delegates to the African Methodist Episcopal Church: Rev. E. E. Gilliam, of Topeka, Kan.; Rev. J. H. Johnson, of New York, N. Y.
5. Fraternal delegate to the African Methodist Episcopal Zion Church: Rev. John Braden, D. D., of Nashville, Tenn.
6. Fraternal delegate to the Colored Methodist Episcopal Church: Rev. Isaiah B. Scott, D. D., of New Orleans, La.
7. Fraternal delegate to the Reformed Episcopal Church: Rev. T. B. Neely, D. D., of Philadelphia, Pa.
8. To fill vacancy in the Board of Trustees of the Methodist Episcopal Church caused by the resignation of Bishop Oranov: Rev. W. P. Thirkield, D. D., of Atlanta, Ga.
9. To fill vacancy in the University Senate caused by the death of Rev. John B. French, D. D.: Rev. Charles J. Little, D. D., of Evanston, Ill.

By order and in behalf of the Board of Bishops, EDWARD G. ANDREWS, Secretary.

New York, Nov. 4, 1897.

Good's Sarsaparilla is prepared by experienced pharmacists who know precisely the nature and quality of all ingredients used.

Marriages.

SMITH—GRAHAM.—In Boston, Oct. 2, at the home of the bride's parents, 5 Layland Street, by Rev. E. Stuart West, pastor of Linden M. E. Church, Malden, Miss. Minerva L. Graham to Mr. Charles O. Smith, of Boston, formerly of Manchester, N. H. Mr. West married the parents of the bride, Mr. and Mrs. Alexander Graham, thirty years ago.

WILLIAMS—MORRILL.—In Charlestown, Oct. 5, at the residence of the bride's parents, by Rev. Chas. Tilton, John F. Williams, of Somerville, and Ethel M. Morrill, of Charlestown.

FINNEY—WHEELER.—In Springfield, Oct. 17, by the same, Edward J. Finney and Jean Inglewold Wheeler, both of Springfield.

GOULD—SHAW.—In Somerville, Oct. 17, by the same, Arthur H. Gould and Jennie L. Shaw, both of Boston.

HINCKES—LOMBARD.—In Somerville, Oct. 21, at the home of the bride's mother, by the same, David A. Hinckes and Annie K. Lombard, both of Somerville.

Business Notices.

For Over Fifty Years

Mrs. WINDLOW'S SCOTCH-STRIP has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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For health or rest. The appointments of a first-class Hotel. Elevator, bells, steam, sun-parlor, and promenade on the roof. Suites with bath, Massage, Electricity, all baths and health appliances. New Turkish, Russian and Natural Sulphur Water bath. Dry tonic air, SARATOGA Spring waters. Good wheeling, bicycling paths. Open all the year. Send for illustrated circular.

Honorable Mention.

We are gratified to know that many have commenced the canvass for new subscribers with encouraging results. Names of new subscribers have been forwarded to us up to date from the Conferences as follows. Additions will be made to the list as they are received:—

Maine Conference.

Mechanic Falls	Gorham	Solon
Chebeague	Augusta	Wilton
Goodwin's Mills	Richmond	Hallowell
Lewiston	Hiddeford	Livermore
Kennebunkport	Alfred	Bethel
Hiddeford Pool	Auburn	S. Portland
Mt. Vernon	Oxford	S. Leeds
Keefe's Hill	Pine St., Portland	Berlin
Pease's Island	Livermore Falls	Gardiner
Congress St., Portland	Woolley Ch., Bath	Westbrook
Bridgton	Phillips	

East Maine Conference.

West Tremont	Vassalboro	Athens
Southbay Harbor	Deer Isle	Oxford
Bremen	Washington	Limestone
Mattawamkeag	Brewer	Cassitas
Eastport	Rigbyville	Culais
Monticello	Belfast	

Vermont Conference.

East Burke	Bellows Falls	Proctorville
Rochester	Newbury	Brownville
Barre	Moraviah	Springfield
Brattleboro	N. Hero	St. Albans
Mechanicville	Hardwick	Groton

New Hampshire Conference.

Amesbury	Whiteland	Bath
Lawrence, First Ch.	Exeter	Warren
Sunapee	Hanniker	Littleton
Salem Depot	Lisbon	Milford
Suncook	Brookline	Tilton
Hillsboro Bridge	Colebrook	Salisbury
Newmarket	Franklin Falls	Rochester
St. Paul's, Manchester	First Ch., Concord	

New England Conference.

Oakdale	Wollaston	Franklin
East Douglas	Lynn, St. Luke's	Rudson
Jamaica Pl., 1st Ch.	Newton	Randford
Waketon	Marblehead	Byfield
Saxonville	Hyde Park	Salemham
Milford	Highlandville	So. Walpole
Reading	Newburyport	Holliston
Lakewood St., Salem	Everett	Upton
St. Paul's, Lynn	Trinity St., East'n	Melrose
Newton Upper Falls	Ep. Ch., Cambridge	Gardner
Trinity Ch., Springfield	West'n Ch., Salem	Barnes
1st Ch., Somerville	Newton H'ls	Wilbraham
1st Ch., Boston	Harvard Ch., Camb.	Westboro
Trinity, Worcester	Cherry Valley	Medford
Central Ch., Lowell	1st Ch., Lynn	Lynnburg
Fitchburg	Webster	Westfield
Trinity Ch., Lynn	Townsend	E. Saugus

New England Southern Conference.

South Braintree	N'W P., Thame's St.	Rockville
Worcester	Portsmouth	Middleboro
Edgartown	Brookton, Cen. Ch.	Massfield
Norwich, No. Main	Danvers	Proctor's Cen.
Taunton, Cen. Ch.	Whitman	Proctor's Cen.
Mathewson St.	Providence	E. Weymouth
Wareham Point	County St., New Br'd	Nantuxet
Wanskuck, Prov.		

Kakas Brown, formerly of E. Kakas & Sons, have opened a new Fur Store at 34 and 36 Bedford St. Their stock is new and the prices right.

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No. 3 Tremont Row, Boston.

The UNION is the Anti-Monopoly Register.

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And backed by a Guarantee that means something. Have you seen it? If not, why not today? A total adder. Small amount of space required. Inexpensive in price.

See I have several Registers of other makes on hand, taken in exchange for the Union, which I will sell at a big discount from regular price. Registers sold, bought, exchanged, repaired.

H. C. HOLMES, N. E. Agt.

Our Book Table.

(Continued from Page 15.)

friendship of which they are capable. The peculiarities of Indian warfare are graphically depicted. The description of the night attack on the schooner "Gladwyn" is especially fine.

Once Upon a Time, and Other Child Verses. By Mary & Wilkins. Boston: Lothrop Publishing Company. Price, \$1.

Miss Wilkins' earliest success was won as a verse-maker for children. Many of the stories and legends that have already graced the pages of *St. Nicholas* and *Wide Awake*, with others, Miss Wilkins has now collected in a small and most attractive looking volume, to which she has given the title, "Once Upon a Time." The illustrations by Ethelred B. Barry are charming accompaniments to verse and measure.

Bright Threads. By Julia H. Johnston. T. Y. Crowell & Co., New York. Price, 75 cents.

This is a volume of brief moralizations, generally introduced by some graceful little anecdote or bit of history and interspersed with poems full of feeling and religious sentiment. The title well expresses the characteristics of the paragraphs. Among those especially commendable are: "Pleasant Thoughts," "Fringes on the Garments," "Unweighed Vessels," "The Art of Overlooking," "Alleyways," "She Picked It Up," "Large Investments," "Handfuls of Purpose." There are upwards of fifty of these sermonettes, which breathe cheerfulness, charity, patience and other Christian virtues.

Guarding the Border; or, The Boys of the Great Lakes. By Everett T. Tomlinson. Lee & Shepard, Boston. Price, \$1.50.

This is the fifth volume of the War of 1812 Series. Dr. Tomlinson, who was for years principal of Rutgers Academy, has essayed to furnish the young American mind with accurate historical account of the causes leading up to and the events transpiring during the War of 1812, and he gives a type of juvenile literature that is of incalculable benefit to the youth of the land. The scene of action in this volume changes from the South, where the story of "Tecumseh's Young Braves" was laid, to the Great Lakes, and includes many stirring adventures both on land and water. The youthful readers of this and the preceding books of the series will have not only an interesting work to peruse, but a correct historical account of many incidents of the War of 1812.

Dreams in Homespun. By Sam Walter Foss, Author of "White from Wild Meadows," "Back Country Poems." Lee & Shepard, Boston. Price, \$1.50.

Mr. Foss belongs to the school of Carleton, Field, and Riley—genuine humorists, who have something to say and a popular way of saying it. While there is plenty of humor in his work, its strength lies in its philosophic suggestions and earnestness of thought. The same characteristics that distinguished his previous volumes are generally observable throughout this one. The author's talent consists largely in treating common, everyday themes poetically. He is strongest, perhaps, in depicting the shrewd and quaint, but wholesome and healthful, humor of the New England farmer. "A Life Story," "The Shaving of Jacob," "The Angel of Discontent," "The House by the Side of the Road," and "Circumstance," are especially good.

Camp and Trail. A Story of the Maine Woods. By Isabel Hornbrook. Illustrated by George Foster Burges. Boston: Lothrop Publishing Co. Price, \$1.50.

A story for boys and girls who delight in adventure. Two English boys with their friend, an American collegian, go into the wood of Maine to hunt deer and moose. But they never kill wantonly or for mere sport—only for food, or in self-defence. A famous guide and hunter is their factotum, and they make delightful acquaintances of boys, trappers, guides and sportsmen, taking only the best results from their outing, and, with many exciting adventures, gaining health and experience.

Queer Janet. By Grace Le Baron. Author of "The Rosebud Club," "Little Miss Faith," "Little Daughter," etc. Illustrated. Lee & Shepard, Boston. Price, 75 cents.

Mrs. Upham here follows up her success in "The Hazelwood Stories" by "Queer Janet," which bids fair to be even more attractive than her preceding work. "Queer Janet" is certainly an ideal character, but by no means an unreal one, and her beautifully unselfish life is the rare lesson of a little child who lives up to the Golden Rule. Jerry Fitzpatrick is a real boy, as most boys are, but the ring of the true metal is there. Boys and girls will be equally interested in this charming story.

"The Worth While Series," issued by T. Y. Crowell & Co., New York, consists of small, practical and interesting volumes, daintily bound in white, with golden-rod decoration on the cover, and suitable for inexpensive gifts, of real value to the receiver. The price of each volume is 35 cents. The series includes, among others: *SHIPS AND HAVENS*, by Rev. Henry Van Dyke, D. D.—a beautiful parable, in the form of a prose-poem; *WHEREFORE, O GOD?* by Rev. Charles Herbert—an English Congregationalist minister, who treats of prophecy and incarnation, of prayer and faith, of service and forgiveness; *HEAVENLY RECOGNITION*, by Rev. T. DeWitt Talmage, D. D.—convincing arguments based on the Scriptures and on the uni-

versality of the belief of recognition of friends beyond the grave; *THE CHRISTIAN'S ASPIRATIONS*, by Rev. G. H. C. Macgregor—a volume showing that the true Christian must have aspirations after the vision and friendship of God and for a complete life in Him; *SELF-CULTURE*, by Rev. William Ellery Channing, D. D.—a stimulating plea for culture, addressed especially to workmen; *OF INTERCOURSE WITH GOD*, from the French of J. B. Saint-Jure, with an introduction by Rev. Andrew Murray—a little manual of prayer by the author of the life of Gaston, Marquis de Renty, in the first half of the seventeenth century, a favorite book of John Wesley; *THE CHRIST-FILLED LIFE*, by Rev. Charles Cuthbert Hall, D. D.—a beautiful metaphor embodying an eloquent plea for God's Spirit to enter into a man's soul; *GIVING WHAT WE HAVE*, by Anna Robertson Brown Lindsay, Ph. D.—a helpful little essay formulating a mighty law which the author calls the Law of Return, and showing what the things are that we have to give—time, work, wealth, thought, sympathy; *TRUE WOMANHOOD*, by Rev. W. Cunningham, D. D.—a collection of brief, practical discourses on the mission of woman; *THE SOUL'S QUEST AFTER GOD*, by Rev. Lyman Abbott, D. D.—an earnest plea, warm with sympathy and affection, broad and generous in spirit, an aid to the sorrowful and lonely; *THE ART OF LIVING*, by Rev. F. Emory Lyon—a presentation of living not only as an art, but as a science as well; *BY THE STILL WATERS*, by Rev. J. R. Miller, D. D.—a running commentary and helpful meditation on the 23d Psalm; *WHY GO TO COLLEGE?* by Alice Freeman Palmer—a practical answer by the former president of Wellesley to a very practical question on the lips of many a girl standing at the parting of the ways between high school and college.

Wilbur B. Ketcham, 2 Cooper Union, New York, is issuing an attractive series of booklets called "The Welcome Series," six of which have come to our table: *THE STORY OF A CHURCH BONNET*, by Rev. Charles F. Deems, D. D.—an interesting incident in the life of the author, and containing, also, his prize essay on "How to Manage a Wife," and his poem, "A Little Letter in Rhyme"; *JOY, REST AND FAITH*, by Henry Drummond—one of the most tender and beautiful of the beloved Professor's literary productions; *A VISION OF THE FUTURE*, by Rev. F. B. Meyer—a homily for young men and women by one whose writings are an unfailing source of strength and joy to his readers; *LITTLE PHIL, THE ENGINEER'S SON*, by George A. Warburton—a touching story, showing the influence of a little boy over his father, an engineer; *TRUE MANHOOD*, by F. W. Farrar, D. D.—a bright, spry talk by the Dean of Canterbury, defining true manliness, and describing a practical, ideal life within the reach of all; *CHRIST ENOUGH*, by Hannah Whitall Smith—a help to every-day people in their upward struggle. The price of each of these booklets is 15 cents.

Magazines.

In the *North American Review* for November Edmund Gosse writes very appreciatively and critically of the "Life of Tennyson," by his son, M. Romero, Mexican Minister to the United States, returns to the subject of "The United States and the Spanish American Colonies," maintaining the views so forcefully expressed in a former contribution. M. G. Mulhall presents another of his masterly statistical articles upon "Thirty Years of American Trade." Mrs. J. Ellen Foster writes upon "Woman's Political Evolution." Hannis Taylor, late minister to Spain, takes, in "A Review of the Cuban Question," very strong ground in regard to the duty of the United States in its relation to Cuba. (*North American Review*: New York.)

Hon. David A. Wells contributes the leading paper in *Appleton's Popular Science Monthly* for November on "Principles of Taxation"—a problem always up and demanding just at this time unusual attention. "Benson's Scientific Researches in Australia" is a very interesting contribution to anthropological and racial study, and is embellished with some fine illustrations. The "Sketch of Carl Vogt" presents a striking personality and a unique character. The "Editor's Table" is strong and pertinent. He takes some of the conceit out of the ordinary American in answering the question: "Are the Americans Civilized?" (*D. Appleton & Company*: New York.)

Current Literature for November is an excellent number, the selections, as usual, being representative of the month's best literary output. Special readings are given from Moses Colt Tyler's "Literary History of the American Revolution," Mrs. Burton Harrison's new novel, "A Son of the Old Dominion," the anonymous "House of Dreams," and E. Hough's "Story of the Cowboy." A paper on Lloyd Milfin, whose half-tone portrait forms the frontispiece, is the monthly instalment of F. M. Hopkins' series, "American Poets of Today." Leading writers are quoted in both the verse and prose departments of the magazine. (*Current Literature Publishing Company*: 55 Liberty St., New York.)

"In Darkest Chinatown," by Rev. Thomas P. McLoughlin; "Crumbs of Bread," by Austin O'Malley; "The Religion of Don Quixote," by Rev. G. Lee; "Westchester, A Tale of the Revolution," by Henry Austin Adams; "A Man for

the Times," by William D. Kelley, are the leading contributions in the November *Donahoe's*. Fiction and poetry are interspersed, and the number is abundantly illustrated. (*Donahoe's Magazine Co.*: Boston.)

Cassell's Family Magazine for November opens with an excellent and profusely illustrated article upon "Women as Animal Painters," by Mary E. Garton. "Their Bravest Deeds" is the story of four living English generals. A second paper is given on "Costume and Character." "Mr. Clement Shorter in his Library" appears as the subject of a first paper under "Editors at Home." "All About Champagne" is pretty questionable sort of reading for the "family." The magazine is thoroughly English in matter and make-up. (*Cassell Publishing Co.*: 31 East 17 St., New York.)

In the November *Queer* Arthur Birnago describes "The Band of Hope Jubilee" in a fully illustrated article. Rev. W. Preston, D. D., sheds "Fresh Light on Prophecy." Mary Spencer Warren spends "A Sunday with the King of Norway and Sweden." There are several complete stories and religious papers. The serials, "One of the Greatest," and "An Honest Lover," come to an end this month. *The Queer* is an excellent magazine for Sunday reading. (*Cassell Publishing Co.*: 31 East 17th St., New York.)

Book News for November has an artistic cover of quaint design appropriate to the harvest season. A portrait of "Ruth Ogden" is given as a frontispiece, accompanied by a sketch of her life. "Thicker than Water" is a repulsive story by Will N. Harben. The letters from Boston, London, New York and Chicago, and the reviews of new books, keep one in touch with the literary output of the month. (*John Wanamaker*: Philadelphia.)

The November *McClure's* contains the first instalment of Charles A. Dana's "Reminiscences of Men and Events of the Civil War," illustrated from the recently completed Government collection of Civil War photographs. A full account of Edison's latest invention—his magnetic ore extractor—is given, entitled, "Edison's Revolution in Iron Mining." Ferdinand Brunetiere contributes the first of three papers embodying "A French Critic's Impressions of America." A fine portrait of Mark Twain is given as a frontispiece, and three chapters from his forthcoming book on his recent journey around the world. Of course there are good stories and poems. (*S. S. McClure Co.*: New York.)

With the November number *St. Nicholas* begins a new volume and enters upon its twenty-fifth year. Two new serials are begun: "The Buccaneers of Our Coasts," by Frank R. Stockton, and "With the Black Prince," by W. O. Stoddard. The number opens with a characteristic poem by James Whitcomb Riley, entitled, "Mister Hop Toad." "My Narrowest Escape" is a thrilling experience described by George Kennan. George Ethelbert Walsh has an article on "Running the Fast Express." But this is only a very few of the good things spread on this attractive literary table for youth. *St. Nicholas* is peerless in its field. (*Century Co.*: Union Square, New York.)

Literature is a new weekly magazine issued by Harper & Brothers—"an international gazette of criticism." As its name implies, it is devoted entirely to the field of literature, containing extended reviews of important new books, editorial criticisms, and literary notes. Under the department head, "Among My Books," Augustine Birrell presents "A Colloquy on Criticism." A stirring, full-page poem entitled "White Horses," by Rudyard Kipling, is given in this first number—Oct. 23. (*Harper & Brothers*: New York.)

The *Methodist Magazine and Review* for November presents a good list of articles, many of them well illustrated. A paper on "Rural England" opens the number, followed by a character study of Emperor William I. of Germany, and a sketch of Madame de Staël. C. A. Chant, B. A., of Toronto University, has an article upon "Light, a Branch of Electricity," with nine diagrams. (*William Briggs*: Toronto.)

The *Arena* for November contains as its leading paper a contribution from Hon. John R. Rogers, Governor of Washington, upon "Freedom and Its Opponents." There is a symposium upon "The Laborer's View of the Labor Question." B. O. Flower writes upon "Practical Measures for Promoting Manhood and Preventing Crime." The editor answers the question: "Is History a Science?" This issue is easier and more readable than previous numbers. (*The Arena Company*: Boston.)

The *Treasury* for November may well be characterized as a Thanksgiving number. The sermons and selections are an enforcement and illustration of the thoughts and reflections connected with this annual festival. There is a profound sermon by Dr. J. H. Barrows, of Chicago, upon "The Tragedy of Golgotha." (*E. B. Treat & Co.*: New York.)

The *Homiletic Review* for November contains as its first contribution a paper from Cunningham Gekkie, the distinguished author of "Life and Words of Christ" and "Hours with the Bible," upon "How Best to Present Bible Characters from the Pulpit." Carlos Martyn writes of "The Christian Citizenship Movement." Dr. McCurdy continues his studies on "Light on Scriptural Texts from Recent Discoveries." It is a very strong and helpful number. (*Funk & Wagnalls Company*: New York.)

The *New Time* for November has a contribution upon "Col. Wright's Statistics." A symposium is given on "Direct Legislation," by Howells, John Wanamaker, Mrs. Helen Campbell, Prof. Frank Parsons, and Dr. Lyman Abbott. This number treats quite sanely a goodly number of current topics. (*Charles H. Kerr & Company*: Chicago.)

With the last issue for October *Harper's Round Table* ceased to be a weekly, and, enlarged and improved, is now issued as a monthly magazine, and will be published simultaneously in New York and London. The first number presents an attractive appearance, with a cover of appropriate design. Short stories, serials, tales of romance and adventure, practical papers, and articles on athletics, will make entertaining reading for youth between fourteen and twenty. If the editor would only give more attention to girls, making it less exclusively a boys' magazine, *Harper's Round Table* would be unrivaled in its chosen field. (*Harper & Brothers*: New York.)

Harper's Bazar, under the editorship of Margaret Sangster, was never so highly appreciated by women all over the country as today. The fashions depicted are always of the latest and most stylish designs; the editorials are inspiring, practical and helpful; the stories are of the highest order; and the literary articles, Paris Letter, and talks on prevailing modes, are not surpassed by any fashion journal. A beautiful colored fashion plate was issued with the Nov. 6 number. The serial now running in the *Bazar*, by Maria Louise Pool, is of absorbing interest. (*Harper & Brothers*: New York.)

A Preacher's Discovery.

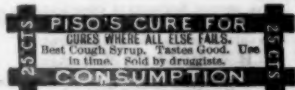
Dr. Blosser, who has for many years made a specialty of catarrhal diseases, has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, etc. It is a penetrating, healing smoke vapor that goes directly to every affected spot, destroys the germs, and heals the mucous membrane. Any reader of *St. Nicholas* who will address Dr. J. W. Blosser & Co., 11 and 13 Grant Building, Atlanta, Ga., will receive, postpaid, a three days' trial treatment free.

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Obituaries.

Stines.—Mrs. Susan D. (Wilmarth) Stines entered upon life's pilgrimage at Albion, R. I., in 1831. Sept. 15, 1897, in her beautiful summer home at Cottage City, she was admitted into the perfect "rest which remaineth for the people of God."

For more than sixty-six years she blessed and brightened other lives. Early she accepted Christ as her Saviour and Master, faithfully following Him until called to her high reward. Dearly she loved the Methodist Episcopal Church, having united by letter with the Methewson St. society eighteen years ago. In the camp-meeting services at Martha's Vineyard, year by year she was most valued member of the choir, from which she was seldom absent.

Mrs. Stines was a tender-hearted, gentle-hearted, generous-hearted woman. The words and wants of others appealed strongly to her sympathetic nature; nor did they appeal in vain. With an open and kindly hand she ministered to the needy and comforted the sorrowing. With her she carried so much social sunshine, was so ready and responsive in conversation, so quick to appreciate the observations of her associates and so young in feeling and manner, that she contributed much to the enjoyment of the circles in which she moved.

One devoted son survives her. He, with other relatives and many warm friends, deeply feel this loss. There is consolation in the Christian hope of an eternal reunion in the celestial home which cannot be shadowed by sad separations.

MATTHIAS B. KAUFMAN.

Gore.—Mrs. Rebecca Tibbets Gore was born in Methuen, Mass., Nov. 18, 1818, and died in Stoneham, Mass., Sept. 7, 1897.

Mrs. Gore gave her heart to Christ in early life, and by a steady and faithful consecration of her powers to Him became one of those sweet saints to visit whom is a refreshing hour in the pastor's daily round of anxious solicitude for the soul life of his flock. For some years she had been so deaf that she could not hear the preaching of the Word, but she was not willing to lose it, and so eagerly sought strength from the printed sermons of the great preachers. Though conversation with her was difficult on account of her extreme deafness, it was a great pleasure to her pastor, as well as to her, to sit down and recount the evidences of God's love to his children. Her last days were greatly joyous.

J. H. P.

Simmons.—Abbie Julia Simmons, the daughter of the late Elly and Abbie B. Simmons, of Warren, R. I., passed to her rest after an illness of only a few hours, at Cottage City, Aug. 28, 1897.

Apparently in health, after a restful vacation, she was to return to her home in Providence the day the summons from the Master came. She was not unprepared, for at an early age she sought and found Christ and at once entered upon a life of Christian activity and great usefulness. For several years she was a member of the choir in Trinity M. E. Church, Providence, where she made her church home. Though a working woman, she regularly contributed to every benevolent cause. For many years she was the efficient secretary of a Ladies' Sunday-school class, and her faithful presence at her last Sabbath's attendance in procuring a substitute for the day she expected to be absent.

Miss Simmons was a lady of much natural refinement, retiring in disposition, cheerful and hopeful by nature, charitable in every thought, generous in every act, consecrated to Christ and devoted to his church. Faithful in her life she has entered upon the activities of the spirit life and now rejoices in the reward of the blessed.

J. W.

Moulton.—Mrs. Armine Moulton died in Porter, Me., June 15, 1897. She was born March 10, 1835, in Porter, where her parents, Henry and Anne Tibbets, died many years ago.

Mrs. Moulton received faithful religious training in the home of her youth, and when, before reaching womanhood, she sought the pardon of her sins, the Holy Spirit revealed to her a Heavenly Father and Redeemer.

She began married life on the old Moulton homestead, situated near the center of the town of her birth. This farm has flourished under the careful toll of four generations who bore the family name. David Moulton, a Revolutionary soldier, moved from Hampton, N. H., in 1793, and cleared the farm. John, his son, in 1812, attained the rank of colonel of militia, and in later years, holding town and county offices. He was a loyal Methodist. The extant church records of the 40s bear his signature as secretary of many quarterly conferences. Moses Sweet Moulton, son of John, a young man of excellent moral character, and whose abilities in later years were successfully employed in the political and business affairs of town, county and State, received the subject of this memoir as his bride, March 30, 1856.

When Mrs. Moulton assumed the responsibilities of wife, two generations constituted the household of which she became a member. These were people of more than average natural and acquired ability and force of character, and it is here recorded to her credit that throughout her married life until the decease of the latest survivor of the large family group, she retained their esteem and affection. Here on a rugged Oxford County farm for forty years she cheerfully bore the yoke of toil and performed the duties of daughter, wife and mother. Here her children grew up to adult years. Here her Christian character was nurtured, tested and matured. Here bereavement showed that in her heart was a deep fountain of human affection. Fourteen years ago the death of her only son, Roscoe, a graduate of the New York College of Physicians and Surgeons, and who was in the successful beginning of medical practice in Boston, sorely bereaved her; yet she found the needed comfort in God. With careful service and generous giving she often soothed the pain or relieved the want of her neighbors, and for such ministrations she was remembered gratefully by many who have passed from earth and many who still remain. Her membership in the Methodist Episcopal Church at Kesar Falls began in 1867, when Rev. Kinsman Atkinson was preacher in charge, and continued until the close of her life.

When the winter came to this charge, last spring, the family were already residing in the village of Kesar Falls, to which they had removed from their farm a few years before. Mr. Moulton had died not long after his change of residence. Mrs. Moulton, at the close of last winter, showed signs of failing health. In May she suffered from occasional attacks of heart failure. In June her condition caused deep anxiety. At length, after a brief period of apparent recovery, the life current was suddenly

arrested and she was gone. She is survived by a daughter, two sisters and a brother. We believe that she lives with Jesus.

N.

Furbush.—James Furbush was born in Wells, Me., July 19, 1827, and died in the same town, Oct. 14, 1897.

Mr. Furbush was converted in a revival in the Maryland Ridge Methodist Church, led by Evangelist Nichols, of Boston, in January, 1850, and in the following spring united with the above-named church, where he worked constantly for the cause of his Heavenly Master till 1857, when he moved to Sanford, Me. At that time there was no Methodist Episcopal society at that place, but Mr. Furbush and family succeeded in getting enough together to form a class, and for many months his home was the cradle of Methodism, until it fairly outgrew its humble birthplace; and as a result of the faithfulness of a few, a good working church is now in the place.

Failing health caused his return to his old home in Wells, last August, where he spent his last three months among the scenes of his childhood. His last hours were full of trust and confidence, and he passed away quietly without a struggle. His funeral was very largely attended, more than forty coming from Sanford. The services were conducted by Pastors Whitehead and Nelson. In the evening a memorial service was held in his home church, at which one young man requested prayers.

A wife, two daughters and a son mourn their loss. May God raise up many who shall be as earnest and efficient in the work of our little church!

D. FRASIER.

Edgerly.—Harriet Elizabeth Edgerly was born in Whitefield, N. H., July 24, 1838, and died in Bristol, N. H., Aug. 19, 1897.

She was the daughter of J. L. and Abigail T. Darling, both of whom were devoted Christians and loyal members of the Methodist Episcopal Church. Enjoying the advantages of a Christian home and a good education in the public schools and the Seminary at Tilton, Harriet developed a great love of books and study, was a great lover of good reading, acquainted with the best authors, and for some years a teacher in public and private schools.

May 15, 1858, she was married to Moody O. Edgerly. In her home she was a cheerful, happy wife, thinking always of the comfort of others, and doing much to lighten and brighten the lives of those with whom she came in contact. Her presence was ever like a ray of sunshine, and her absence to her lonely husband, now left without any near relative, like the gloom of night, but brightened by faith in the God in whom she trusted and for whom she labored. By the children she was greatly loved, and "Aunt Hattie" will long be remembered by many to whom she gave much of love and tender thought. She was a devoted Christian and an earnest worker in the church and in any and every department of temperance work, in which she was deeply interested.

Her illness was long and painful, but she endured without complaining, trusting her Father, looking forward to the rest in His house, and submitting trustfully to His will when, as she said, "life in this world meant much to her." In her own home, among her friends true and tried, with the presence of her husband to whom she was strongly attached, with her face turned heavenward and in her weakness she was ever like a ray of sunshine, and her absence to her lonely husband, now left down the cross of earth-life to take up her crown. In peace with God and man, loved and loving, she quietly passed from earth to her heavenly home.

JAMES D. LEBLANC.

Sharman.—Rev. Alfred Sharman died in Providence, R. I., Oct. 10, 1897, aged 38 years and 3 months.

Mr. Sharman was born of Wesleyan Methodist parents, in Briery Hill, Staffordshire, England. When some ten years old he publicly confessed Christ and joined the church. At the youthful age of sixteen he began to preach. In his boyhood he was wont to hold little meetings, and with some children for an audience, would preach. Thus he seemed a born preacher. He soon gave himself continually to the work of the ministry, being employed in the circuit work of the British Conference.

Some fourteen years ago he came to the United States and entered the work of the Methodist Episcopal Church in the Indiana Conference. Here he served on two charges—Newberry, Ind., and Bowling Green, having four preaching places on each circuit. From here he returned to England and resumed ministerial labors within the Wesleyan body, in the limits of Yorkshire. Five years ago he set his face toward America again. This time he located in Vermont, and served under a presiding elder at Cambridge two years and at Elmore two years. Last spring he came to Providence in hope of improving in health. Besides a commission business, he undertook the charge of the work at Riverside, under appointment of Presiding Elder Bass. The business venture, by no fault of Mr. Sharman's, was a failure.

Under peculiarly trying circumstances of a temporal nature his organic disease (which was found out four years ago) took on more serious form. For months he has been a great sufferer, but none could be more heroic or less complaining. He kept up bravely, even preaching twice on Sunday, Oct. 3. One of these final sermons was on the text, "For here we have no continuing city, but we seek one to come." The chariot of the Lord was nearer than he could know, but when the summons came, he was well saved and ready, and he stepped in and was borne up to God and life eternal.

Mr. Sharman was a man of devout spirit, of evangelical theology, of earnestness and ability in preaching, a faithful pastor, highly esteemed on all the charges he served. The wife ever found in him a loyal and fond companion. The five children had in him a kind and wise father. Though called away in the prime of life, we cannot doubt he had wrought so well and faithfully that his Master will heartily say, "Well done."

GEO. W. ANDERSON.

Lung gymnastics taken by means of long and deep inhalations will greatly increase and strengthen the respiratory muscles and many cases of consumption are known to have been relieved by this simple exercise. A breathing tube sold by Mr. W. H. Gould, 38 Broadfield St., Boston, is said to be an excellent device for proper inhalation.

Hinds.—Benjamin P. Hinds, a highly-esteemed member of Chestnut St. Methodist Episcopal Church, Portland, Me., was born in Portland, Me., Jan. 9, 1829, and died in the same city, Oct. 4, 1897.

In 1849, under the labors of Rev. William McDonald, who was then pastor of Chestnut St. Church, Mr. Hinds was converted and united with the church. In 1850 he was married to Adeline Fraser Chase. She and their three children survive him, holding in most precious memory a husband's changeless fidelity and affection and a father's self-sacrificing devotion. Few homes have been so blessed in the marriage and paternal relations.

Mr. Hinds' loyalty to Christ and His church was manifest in his devotion to the Sunday-school work and his constant attendance at class and prayer-meeting and upon the public services, where he was an attentive and appreciative listener. For many years he was a standard-bearer in filling responsible positions in the official board, and for several years past he was secretary of the board.

In his business relations he maintained his Christian integrity and held the confidence of his associates. For nearly thirty years he was cashier in the Portland Custom House, holding his position with great ability and honor, and as a faithful custodian of the vast amounts of money passing through his hands.

For years he was a subscriber to ZION'S HERALD; its weekly visits were welcomed with delight and its contents perused with deepest interest.

His only daughter, Annie, wife of ex-Mayor Chapman, is an active member of Williston Congregational Church; and one of his sons an active member of the Gorham M. E. Church.

"They cease from their labors and their works do follow them." Well may we say, "Blessed."

L. LUCE.

Woodbury.—Mary K. (Emerson) Woodbury, wife of George Woodbury, joined the church triumphant, Oct. 11, 1897. She was born, lived, and died in Salem, N. H., her earthly life covering a period of 77 years, 7 months, 12 days.

Mrs. Woodbury was consecrated by her parents by baptism in infancy, was converted in early life, and was a probationer and member of the Methodist Episcopal Church for more than sixty years. Here was not what would be regarded an eventful career, yet it was so characterized by steady faithfulness to the interests of home, society and the church, unremitting zeal in various departments of church work, and loving loyalty to the Lord Jesus Christ, that it was in many respects an ideal life. She was a constant attendant upon the means of grace, where her voice was always heard in prayer, testimony and song; she was a member of the choir from early womanhood, until advancing years prevented. She was ever on the alert to welcome strangers, and many a time her home-sickness and loneliness been charmed away by her warm hand-grip and kindly greeting. For nearly a score of years she conducted the primary class in the Sunday-school, and though her only child was early taken from earth, many children "arise up and call her blessed," while they remember her wise instructions and godly example. She was much interested in social and moral reform, being one of the charter members and for a long time the president of the local auxiliary of the Woman's Christian Temperance Union. She was "given to hospitality." With the co-operation of her devoted husband, her home always had a welcome for the itinerant or the Christian worker, and the new pastor and family found a first and cordial welcome there.

The husband whose home she graced, and with whom she enjoyed fifty-six years of Christian wedded companionship, now waits in sorrow and loneliness on the higher shore, yet in confident joyful expectation of the resurrection from the dead and of a blissful immortality in the presence of the eternal bridegroom.

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former price \$4.50—with ZION'S HERALD to Jan.
1, 1899, \$3.50.

The same premiums are offered to old sub-
scribers when they renew subscriptions for 1898.

All business letters should be addressed to

A. S. WEED, Publisher.
36 Bromfield St., Boston.

Review of the Week.

Tuesday, November 9.

- Blanco pardoning political insurgents in Cuba.
- Outbreaks in Armenia; reports of murder and pillage by Armenian brigands.
- The Philadelphia Common Council passes a vote to lease the municipal gas works to a private company.
- The revenue cutter "Bear" to be sent to the relief of the whalers imprisoned in the ice off Point Barrow, Alaska.
- The charges against ex-Premier Crispien, in connection with the bank scandals, quashed by the Italian Court of Cassation; he must be tried by Parliament.
- Two streams of lava pouring out of Vesuvius.

Wednesday, November 10.

- The Spanish Premier cables to this Govern-
ment a friendly message.
- Lord Salisbury discusses the foreign rela-
tions of Great Britain at the Lord Mayor's ban-
quet.
- The Baldwin Locomotive Works to build
fifty-six locomotives before January, 1898—
twenty-two for Finland, twenty-four for Brazil,
and the rest for Canada.
- Yellow fever dying out; only eight new
cases and four deaths in New Orleans.
- Death in New York, of Rear Admiral A. C.
Rhind, U. S. N. (retired), at the age of 76; also,
at Westbury, R. I., of ex-Senator N. F. Dixon, of
Rhode Island.
- Premier Laurier and party arrive in Wash-
ington.
- Gifts to Yale College last year aggregated
\$445,055.

Thursday, November 11.

- Augusta Mack, the accomplice of Martin
Thorn in the murder of William Gueldensuppe

of New York, turns State's evidence and testi-
fies against Thorn.

— The second Sealing Conference opens in the
State Department.

— W. C. Todd, of Atkinson, N. H., gives \$50,000
to the Boston Public Library to establish a fund
for supplying the reading-room with the lead-
ing daily newspapers of the world.

— The Joiners' Union in Glasgow forbids its
members to hang doors made in this country or
to use joinery imported from America.

— Hon. Nelson A. Dingley, Senator Lodge and
others, speak at the annual dinner of the Boston
Home Market Club.

— The attack on the President of Brazil the
result of a widespread conspiracy.

Friday, November 12.

— Statistics produced before the Seal Confer-
ence to confirm the contention of the United
States.

— Charles Page Bryan, of Illinois, appointed
minister to China.

— Captain General Blanco trying to bring
about a resumption of farming and sugar-
production.

— The Secretary of the British Arbitration
Alliance presents Lord Salisbury with a me-
morandum favoring an Anglo-American arbitration
treaty to which 54,572 signatures are attached.

Saturday, November 13.

— Henry A. Hicks, of New York city, elected
to succeed Mr. Sovereign as General Master
Workman of the Knights of Labor.

— Joseph E. Kelley, the murderer of Cashier
Stickney of the Great Falls National Bank, re-
ceives a mitigated sentence of thirty years in
prison, on the ground of being partially imbecile.

— John A. Kasson delegated by the President
to conduct reciprocity negotiations with Premier
Laurier.

— The terms imposed on the Orakzais on the
Afghan border are disarmament, submission,
the restoration of captured rifles, and a fine of
30,000 rupees.

— Mayor Warwick of Philadelphia signs the
ordinance providing for the lease of the city
gas works.

Sunday, November 15.

— The Pennsylvania monuments on the
Chickamauga battlefield dedicated.

— A mining engineer claims to have found a
turquoise mine in the Mojave Desert, Southern
California.

— German warships ordered to the scene of
the recent outrages on missionaries in China.

— A railroad train blown up with dynamite
by the Cuban insurgents.

— Rev. Dr. N. W. McVickar, of Philadelphia,
accepts the invitation to be Bishop Coadjutor of
Rhode Island.

— The Postmaster General, in his Annual Re-
port, recommends the establishment of postal
saving banks.

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Take Horsford's Acid Phosphate.

It supplies the needed food for the brain and nerves,
and makes exertion easy.

The Conferences.

(Continued from Page 17.)

toward payment for improvements on the
church property, \$301 were contributed.

South Lawrence, Parker St.—The church ed-
ifice will soon have a new coat of paint, suf-
ficient money having been raised for that pur-
pose. The Lawrence Daily Eagle says: "Under
the leadership of Rev. W. H. Marble the church
is making rapid strides to activity and prosper-
ity. Since his coming other improvements have
been accomplished and more are to follow. On
Sunday, Nov. 7, 5 persons were received into full
membership and one candidate baptized. In the
evening Mr. Marble gave an address on 'Three
Great Men: Dana, Pullman, George.' He espe-
cially emphasized the point that their suc-
cess was due to the fact that they were
hard workers. The address was proceeded by a
special musical program and praise service. The
Sunday evening service are now held in the au-
dience-room at 8:30, with music from 6:30 to 7.
The audiences, both morning and evening, are
rapidly increasing. The Junior League has been
reorganized and under the direction of Miss Blanche
Brackets and Mrs. Myron Davis, and is having
an average attendance of over fifty. The 'Op-
portunity Club,' composed of a number of girls
connected with the church, is preparing for a
fair."

Sunday-school Workers' Union.—The seventh
regular meeting of the Methodist Sunday-school
Workers' Union was held in Bromfield St. Church,
Monday evening, Nov. 8. Over one hundred mem-
bers gathered to enjoy the social hour and supper and to listen to addresser by
Prof. H. M. Hamill, International Sunday-
school field secretary, and Rev. A. E. Winship,
editor of Journal of Education. In his address
on 'Advanced Sunday-school Work' Prof.
Hamill spoke forcibly and plainly upon the ad-
vanced line which schools should take in order
to produce successful results spiritually and in-
tellectually. Teachers' meetings, normal train-
ing classes, lesson reviews, home department
work, and Bible drill were some of the methods
insisted upon to reach the desired end. Rev.
A. E. Winship's paper, upon 'Training as a
Factor in Modern Education,' enforced a plea
for day-school methods in Sunday-school work,
acknowledged the value of science as an assist-
ant in training, and considered the root element
in Sunday-school training to be the faithful
memorizing of Holy Scripture. A conference
on normal work, ably conducted by Rev. G. H.
Clarke, concluded the program. Six new mem-
bers were admitted to the Union.

WILFRED J. SLADE, Sec'y.

West District.

Blandford.—The pastor, Rev. J. Hall Long,
preached a special sermon on the first Sunday
after his return from his vacation upon "Chips
from the Devil's Workshop."

Holyoke, First Church.—Rev. N. B. Fisk, the
pastor, is earnestly urging his people to pray
and work for a revival. Special revival meetings
will begin Dec. 1, Rev. J. A. Halner, of Everett,
assisting. On Sunday, Oct. 31, three persons
requested prayers.

Middlesex.—The reports presented at the
third quarterly conference were all encouraging,
and showed the church to be in a very healthy
condition. Revival services are now in progress,

which have opened well and give promise of
large results. Rev. and Mrs. William Park are
assisting the pastor, Rev. H. B. King.

Orange.—The "Trades Carnival," recently
held under the auspices of the Ladies' Society,
was a great success and of much help to the so-
ciety financially. An excellent chicken-pie
supper was served, from which about \$40 was
realized. Rev. H. G. Buckingham is pastor.

Chicopee Falls.—A two weeks' series of re-
vival meetings is now in progress, with encour-
aging results. The musical portion of the serv-
ices is a special feature, which is proving very
attractive. Rev. W. C. Townsend is pastor.

Springfield, Asbury.—On Nov. 7, 14 were re-
ceived by letter and 1 from probation. The pas-
tor, Rev. W. J. Heath, is forming a Bible class.

Springfield, State St.—Five were received by
letter and one from probation, Nov. 7. The Ep-
worth League is thriving, and all the spiritual
work of the church is in good condition. The
"Good Times Bazaar" was a great success so-
cially and financially, and throughout all the
weeks of preparation and the bazaar itself there
was nothing inconsistent with business and
Christianity. A very attractive book of twelve
pages, finely illustrated with photographs of the
chairmen of the various committees, was scat-
tered throughout the city a few days previous.
Twelve hundred season tickets were sold and
1,240 single admissions, and the net proceeds are
not far from \$1,000. Dr. T. C. Watkins, the pas-
tor, was the originator and the inspiring genius
of the whole gigantic undertaking, and his
heroic people gave him loyal support.

St. Luke's.—The improvements upon the
church property are progressing rapidly, and
thus far all the services have been held, and
with excellent spiritual interest. There is a
fine company of workers in this prosperous
church who are in constant demand for service
in the city and vicinity, in mission work and
revival meetings. The normal class which has
been conducted by Rev. E. P. St. John, who is
also a member of this church, took its written
examination recently upon the work of the last
year; and a large class is now beginning the
work of another year upon Hurlbut's "Studies
in the Four Gospels." Mr. St. John's thorough
knowledge of the Bible and his wide experience
in Sunday-school work make this a rare oppor-
tunity. Rev. H. B. Gibbard, Mr. C. Wesley Hale
and Miss Clara Mathison are representing St.
Luke's Church in Europe—the two former in
the study of city mission work, and Miss Mat-
hison for a year of study in Paris. At the No-
vember communion service 10 were received
into the church by letter, and 4 from proba-
tion. Rev. W. G. Richardson is pastor.

A memorial service of the City Library Asso-
ciation in honor of Dr. William Rice will be
held at the Art Museum, Nov. 16—a tribute to
one of the most useful lives ever lived in
Springfield.

Westfield.—At the third quarterly conference,
Nov. 2, the pastor, Rev. L. H. Dorchester, was
given a unanimous invitation to continue for the
fifth year in this church.

West Springfield.—A good interest prevails,
and all departments of church work are thriv-
ing, with an encouraging increase in the week-
ly offerings. Four probationers have been
received since July, and there is encouraging
prospects of further gains. The pastor is loyally
sustained by his people. The Sunday-school is
gaining in numbers and interest. At present
about a hundred the last quarter. The Junior
League has been divided into junior and senior
departments, and is constantly growing; the at-
tendance on Sunday, Oct. 31, was 64. A chorus
of twenty-five boys and girls has been formed,
and the singing of these sweet young voices is
a very attractive feature of the evening preach-
ing service. The Epworth League holds its de-
votional meetings at the close of the evening
sermon, with great success. Special subscrip-
tions have recently canceled an old indebted-
ness for steam heat, and also raised the annual
tax on parsonage property, beside the first in-
stallment of interest due on the parsonage debt.
Rev. A. W. Baird is pastor.

Epworth League Convention.—The ninth
annual convention of the West District League
was held in Grace Church, Springfield, on Nov.
5. The program as announced was carried out,
Pres. Jerome Wood, of Greenfield, the president,
presiding. The newly-elected officers are:

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ful blending of its non-fading and non-fading
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Miss Flora B. Townsend, of Chicopee Falls, Miss
Georgia R. Bidwell, of Springfield; secretary,
R. M. Cowles, of Springfield; treasurer, Albert
Robbery, of Westfield; superintendent Junior
League work, Mrs. Ira B. Allen, of Springfield.
R.

W. F. M. S.—The quarterly meeting of the
Springfield District of the W. F. M. S. was held
in Trinity Church, with sessions at 10 and 1:30
o'clock. Reports from the two divisions were
given. Miss Humphrey, Miss Loyne, and the
Misses Heath favored the meeting with singing.
Interesting papers were given by Mrs. W. C.
Townsend, of Chicopee Falls, and Mrs. A. W.
Baird, of West Springfield. The leading feature
of the meeting was an address by Miss Ruth
Marie Siles. Her presence is an inspiration to
the cause of missions and her address valuable,
telling of the needs of the work in just the way
the auxiliaries so much desire. Lunch was
served in the parlors by the ladies of Trinity
Church. Mrs. W. F. WHELFIELD, Rec. Sec.

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of Mexico, with a Trip over the Mexico, Cuernavaca
& Pacifc Scenic Railway, and a Four Days' Trip
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bara, San Francisco, San Rafael, San Jose, Monterey,
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